

# THE Indiana Jewish Post

## and Opinion

SHALOM . . . TODAY IS FRIDAY, OCTOBER 1, 1976

611 N. Park Ave. - ME 4-367

VOLUME XLIII No. 1

## Congregations List Yom Kippur Services

Schedules for Yom Kippur Service during the High Holy Days include:

### BETH-EL ZEDECK

Sunday, Oct. 3, Kol Nidre, 6:30 p.m. Monday, Oct. 4, 10:15 a.m.

Junior congregation and primary grades begin at 10:30 a.m. All services will be on the Temple grounds.

### B'NAI TORAH

Minchah, Sunday, Oct. 3, 1:30 p.m. Kol Nidre, 6 p.m. Monday, Oct. 4, 8 a.m. End of fast, 7:05 p.m.

Junior Congregation services in the Sperling Memorial Chapel Monday, Oct. 4 from noon to 1:30 p.m.

### ETZ CHAIM SEPHARDIC CONGREGATION

Sunday, Oct. 3, 6 p.m. Monday, Oct. 4, 8:30 a.m. and 5 p.m.

### INDIANAPOLIS HEBREW CONGREGATION

Sunday, Oct. 3, Kol Nidre, 8:15 p.m. Monday, Oct. 4, 10 a.m. Temple Teen service, 12:30 p.m. Children's and junior congregation service, 2 p.m. Afternoon service, 3 p.m. Memorial concluding service, 4 p.m.

### UNITED ORTHODOX HEBREW CONGREGATION

Kol Nidre service, 6:10 p.m. Sermon, 'Sacrifice and Holiness.' Morning services, 8 a.m. Sermon, 'Remembering and Forgetting.'

### HOOVERWOOD

Sunday, Oct. 3, Kol Nidre, 6:30 p.m. Monday, Oct. 4, 9:30 a.m. and 5:45 p.m.

## Town Crier

By G.M. COHEN

We wonder when the Jewish community will catch fire and the Institute of Judaism at the Jewish Community Center become so well-attended that provision will have to be made for larger space to accommodate those who wish to fill in the gaps in their Jewish knowledge.

It will happen.

It may take another few years but there will be a College of Jewish Studies in Indianapolis with full year-round courses. The Institute is only a step in that direction.

LET US consider then those who might be expected, in view of their positions in the Indianapolis Jewish community, to enroll in one or more courses offered by the institute, which opens on October 12.

The officers and board members of our congregations, to be sure. They are on the board because of their interest in congregational life, and while the congregation is a house of prayer, in Jewish life only the knowledgeable are truly pious. It is not presumption on our part — we have never been on the board of a congregation — to assume that there are board members on our congregations, one or two should we say, who wouldn't know much more than that a Hebrew book starts from the opposite direction than does an English one.

FROM THERE WE go to the board of the Federation, and, we should say, its officers. They too should be enrolling at the Institute. We do not here mention that they have an obligation as leaders of the community to support this endeavor, but only that this is an opportunity for them to broaden their ability to make judgments on issues which require their decision.

Then we come down to the officers and boards of our very many Jewish organizations from Hadassah to the Council to the Sisterhoods and Brotherhoods, to the AMERICAN Jewish Committee and ORT, and so forth and so on. They, unlike the reason why others already mentioned are chosen on boards, are where they are probably because of their activity and that activity could well lead them to the fount of Jewish knowledge that is the Institute.

Well, now.

WITH THAT KIND of enrollment, the Institute will have to hire the Arena to accommodate all the students that will be making the rooms at the Center and the JFA bulge with Indianapolis Jews thirsting for Jewish knowledge.

## Marks 120th Anniversary

# IHC Celebrates Jubilee Festival

Mrs. Jack Jaffe and Jack Thompson are chairmen of the



Mrs. Jack Jaffe and Jack Thompson are chairmen of the

Jubilee Festival of Indianapolis Hebrew Congregation from 1 to 7 p.m. Sunday, Oct. 10, highlighting the year-long celebration of the congregation's 120th anniversary.

The community is invited to share in the occasion with IHC members, sampling Jewish ethnic foods, enjoying Jewish folk music, with carnival games for the children.



A dinner from 4 to 7 p.m. requires reservations. Call the Temple, 255-6647. Or tickets may be purchased at Tuchman Cleaners.

A backgammon and bridge

tournament will be held in the evening.

Committee chairmen include Mrs. Stanley Braun, Robert Epstein, Joel Honigbaum, Mrs. Leon Katz, Mrs. Gerald Paul, David Kleiman, Mrs. Sidney Laikin, Larry Selig, Mrs. Stanley Herman, Ronald Popp, Mrs. Robert Garelick, Mrs. Stephen Baillie, and Mrs. Ted Kaplan.

Also heading committees are Mrs. Murray Davidson, Jeff Davis, Mrs. Alvin Cohen, Mrs.

Morton Wolman, Mrs. Michael Smith, Mr. and Mrs. Mark Levy, Mrs. Jerome Strauss, Mrs. Carl Ambrey, Mr. and Mrs. Howard Bauman, Mrs. Harold Weiss, Mrs. William Greenwald, Mrs. Elmer Wohlfeld, Mrs. Larry Hersch, Mrs. Herbert Backer, Leonard Farman, Mr. and Mrs. Leonard Rubenstein, Mrs. Nathan Nisenbaum and Mrs. Jerrold Goldsmith. Temple Teens chairmen are Susan Laiken, Oren Saltzman and Rachel Greenwald.

## That's All Right, Mom

In a newsletter to students, Purdue Hillel Director Rabbi Gedalyah Engel and his family wrote of their summer activities, including a trip to Grossinger's where his 25 years in Hillel work were celebrated at the Hillel Director's Conference there.

Another paragraph noted that wife Marilyn was now the shortest in height, with Liba, Mayer, Mosh, Hud and Gedalyah in ascending order.

That's all right, Marilyn. Most Jewish mothers hope for just this state of affairs. Children should grow up to be strong and healthy — and outstrip us in height, especially when we're on the short side of 5 feet 2.

## Jewish Booth At Festival

The Jewish community will be represented in the International Bicentennial Festival Oct. 7-10 in the Exposition Hall in the Indiana State Fairgrounds.

Mrs. Lawrence Maslan and Mrs. Mark Hasten are co-chairmen of the Jewish booth. According to Mrs. Maslan, Rhoda Israelov will participate in the Fashion Show at the International Bicentennial Ball Saturday night, Oct. 2, modelling an Israeli gown.

Mrs. Nathan Miller is scheduled to give a challa baking demonstration at the Jewish booth at 3 p.m. Friday, Oct. 8.

"A Touch of Summer" a film produced by the Los Angeles Board of Jewish Studies, will be shown at the booth at 8 p.m. Thursday, Oct. 7 and at 2 p.m. Friday, Oct. 8. The movie follows a group of American teenagers in Israel as they work on a kibbutz, tour Masada and visit with David Ben-Gurion.

There will be posters and Israeli coins and stamps, a short biography of famous Jews in American history, and items from our Jewish heritage on display at the booth.

The Jewish Community Relations Council is in charge of arrangements as one of 13 ethnic groups in charge of booths at the Festival.

## United Way Drive Has People Helpers

With the 1976 United Way "People Helper" campaign off to a start this September, a number of people helpers in the Jewish community are participating.

Lawrence Maslan, vice-chairman of the campaign, is also on the Executive Committee, the Allocations Committee and the Board of Directors.

Julian Kiser is on the Board and Allocations Committee. Robert E. Efrogmson, a past president, is on the Board, as is Liebert I. Mossler.

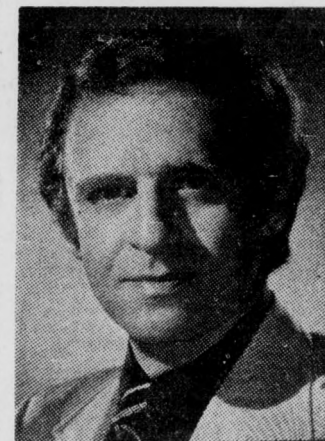
William L. Schloss, a Board member, was chairman of the 1956 campaign when it was called the Community Chest, and headed the first successful campaign since World War II.

Mrs. Morris L. Jacobs is on the Board and Allocations Committee. Philip Adler Jr. is an Honorary Lifetime Member of the Board. Gerald Kraft and David Kleiman are on the Allocations Advisory Committee.

Robert Meyer has been on the fund-raising staff for the past 20 years.

With a goal of over \$9 million, the drive involves 25,000 volunteers.

Two Jewish institutions are allocated funds, the Jewish Community Center, \$83,520; and the Jewish Family and Children's Services, \$53,000.



## JEA Sets New Courses

The Jewish Educational Association has scheduled a four-semester course of Hebrew and liturgy for adults which will lead to Bar and Bat Mitzvah graduations. The course will begin after the holidays.

Another new program at the JEA is the Central Hebrew High School, a three-year course from the 10th to the 12th grade. There is a two-year study program at the JEA culminating in a trip to Israel. The third-year student will return for study at his respective synagogue or temple.





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where  
to

# DINE OUT TONIGHT

## The Indy Teen Scene

By MIKE MEYERS, 846-3500  
HELEN KURLANDER, 253-8391

Teen of the week is Greg Miller, president of IHC's Temple Teens and a junior at North Central in its alternative Education program.

Greg is active in OVFTY and worked at Union Camp Institute this summer. In his free time he enjoys racquetball and basketball. He is the son of Nathan and Joan Miller and has a sister, Beth.

Congratulations, Greg!

(Editor's note: Just by coincidence Today's Teen-of-the-Week Award to Greg fits in nicely with the lead story, IHC's

Jubilee Festival, marking the congregation's 120th anniversary).

On the youth scene, Temple Teens had a Rosh Hashanah service at Union Camp Institute and USY had its services for the first time in a tent on the Temple grounds. Both are planning Yom Kippur services.

Temple Teens is having a retreat at U.C.I. on Oct. 1-3. Chairpeople of this weekend are Alix and Reed Litwack. It is also having a dinner and cultural on Oct. 23 at I.H.C.

NCSY plans a Sukkot program Oct. 10 and a Learn-a-thon at the end of October.

FJYO is working hard on its Nov. 12-14 conclave. Chairman is Leo Miller. Programming chairperson is Leslie Kraft. Robin Goldman is Housing Chairperson. Anyone willing to help with this should contact Leo at 253-8661. This is shaping up to be a great weekend of both learning and fun.

High school class is starting soon at the JEA, so come and get involved. Have a good week and a happy new year. Shalom.

## Beth El Sisterhood Has Holiday Tour

Beth El Zedeck Sisterhood will present a holiday home tour Monday, Oct. 11 called "Uniqueness of Jewish Holidays." Mrs. Edwin S. Roger, program chairman, announced that the tour will begin at the Temple at 11 a.m. A box lunch will be offered for \$2.50, or \$1.50 if a white elephant is donated for the Tem-

ple's November Bazaar.

Locations and, holidays are: Beth El Zedeck Temple, Sukkot, Rabbi Sidney Steiman, narrator; Mrs. Ronald Glanzman, 757 Round Hill Road, Passover, Mrs. Abe Ofengender, narrator; Mrs. Michael B. Maurer, 7777 N. Pennsylvania, Sabbath, Mrs. Sidney Steiman, narrator; Mrs. Edward Wolf, 7050 Steven Lane, Chanukah, Mrs. Edwin S. Roger, narrator.

The luncheon at the Temple will be in the Sukkot and tour homes will be appropriately decorated for each holiday.

Reservations may be made with Mrs. Jay Brodey, 253-4861; Mrs. Jack Kaseff, 253-2357; Mrs. Otto Zendell, 253-1041 or Mrs. Edward Zukerman, 844-2022. A baby sitter will be available.

## NCSY Has Shabbos Lunches

The National Council of Synagogue Youth and Pre-NCSY at B'nai Torah have planned Shabbos luncheons following services Saturday mornings, with traditional Sabbath songs

and their own explanations of the weekly Torah portion.

The next scheduled luncheons are Oct. 2, Oct. 10, Oct. 23 and Nov. 6. Parents of NCSYers sponsor the luncheons.

## Looking Backward

### 25 Years Ago

Orthodox High Holy Day observers were given the free use of the Masonic Broadripple Hall, secured by Saul Koby, so that they could have a place within walking distance to attend services. Phillip Goldsmith and Ernest Greenberger, both local young Chicago Yeshivah students conducted the services. No charge or solicitation was collected. Albert Baumohl and Paul Steinmetz helped with the arrangements.

Although not necessarily a complete list, 13 local young men were listed as serving in the armed forces: Jerry Asher, Edward Bartick, Max Calderon, Harold Ecktmann, Joseph Epstein, Paul Robert Goldstein, Bernard Izsak, Charles Kaufman, Bernard Landman, Mickey Maurer, Morris Meshulam, Leon Segal and Richard Shane.

### 10 Years Ago

Cantor and Mrs. Myro Glass were to be honored by the Israel Bond Committee, it was announced by Chairman Milton Josh Fineberg. "One of the most beloved couples in our community," Fineberg stated, "they have given many years of service to the community and Israel."

The Ohio Valley Council of the Union of American Hebrew Congregations planned to hold its Biennial Convention in Indianapolis with delegates from 60 Reform Jewish Congregations in Kentucky, Indiana, Ohio, Tennessee and W. Virginia.

## Social Notes

Mrs. Solomon (Frances) Neubauer has moved into her new home at 7604 Spring Mill Road.

After 38 years in Indianapolis, Mr. and Mrs. Walter Hess have moved to 2741 N. Salsbury St., Apt. 1102, West Lafayette, Ind. Their daughter, Erica Rose, lives in Lafayette.

The Hesses came to America in 1938 along with about 30 other families from Frankfurt, Germany. Mr. Hess is now retired and their interests include classical music, The Heart Association, Civil Defense work, and the Indianapolis Zoo.

We wish them good luck and health in their new home.

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# Ordeal Of The Slepaks

In March of 1970, the Vladimir Slepak family and Mrs. Berta Rozhkovskaya, Mrs. Slepak's mother, applied for permission to go to Israel. After their application was denied

they started their fight for their right to live in Israel. Very soon their personal struggle paralleled that of a great number of other Soviet Jews wishing to leave for Israel.

Vladimir Slepak and his wife Maria, have written and signed tens of letters in the defence of many "refuseniks" persecuted by the Soviet authorities. Having made a close study of the Soviet Civil and Criminal Codes, Vladimir helped many Jews in their fight against the unlawful actions of the Soviet Regime. By his personal example Vladimir proved the possibility and necessity of an uncompromising fight for the civil and national right of every man to live in his Fatherland.

Due to the fight of the Slepaks and of the other activists, thousands of Soviet Jews have reached their homeland in Israel.

EVER SINCE the Slepaks applied to leave for Israel they have been ceaselessly harassed and persecuted. They have even been beaten up by the KGB (Continued on Next Page)

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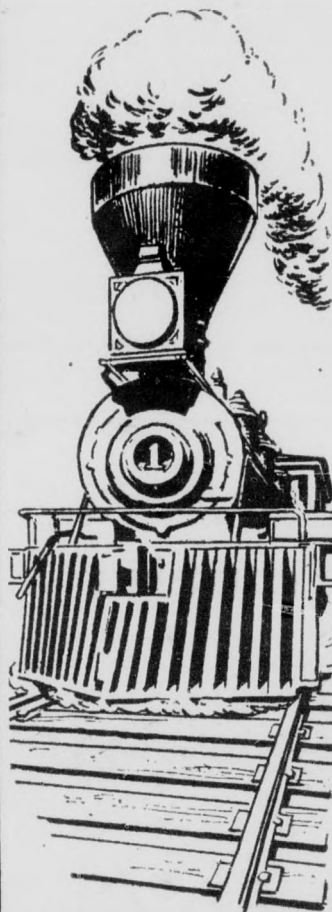
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## Ordeal Of The Slepaks

(Continued from Preceding Pg.) agents and by the militia.

Vladimir Slepak was repeatedly unlawfully sentenced to different terms of imprisonment. In protest against these illegal arrests, he went on hunger strike more than once.

In 1970 young Leonid Slepak, then a boy of eleven, was arrested by the KGB on his way home from school. For 12 hours the boy was subjected to interrogation and humiliation. Even under Soviet law such detention is criminal. However, all the complaints of the parents and all their appeals to the Prosecutor's Office, to the KGB and even to Brezhnev remained unanswered.

IN FEBRUARY OF 1971, Mrs. Berta Rozhkovskaya was hospitalized for treatment of a serious heart condition.

Knowing of her heart condition and aware that she should not be moved, the KGB gave her permission to leave for Israel. They were certain that, alone, without her family, she would not be able to move. However, Berta decided to leave the Soviet Union immediately. She was brought to the plane in an ambulance and when she arrived in Israel she was taken straight from the airport to the hospital, where her condition improved. Since then, this elderly woman, though in poor health, has been doing all she can to help her children to obtain permission to leave for Israel.

On May 20, 1972 the telephone in the Slepak's apartment in Moscow as cut off to prevent him to contact the outer world. Shortly afterwards the Soviet (Continued on Next Page)

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**Ordeal Of The Slepaks**

(Continued from Preceding Pg.)  
Authorities concocted a "law" to justify this action (of cutting the telephone off). In the apartment above the Slepaks a system of total listening-in was installed. This is why the Slepaks don't speak in their house — they put everything on paper.

IN OCTOBER OF 1972 Vladimir was ambushed by the agents of the KGB near his house. He was taken to the nearest militia department where he was abused by a Colonel Zoobkoff. Then he was placed in a concrete "bag," so small he could not sit or lie down and having spikes on the walls so that he could not lean against them. For 24 hours he had to stand there without water or food. Then, in the presence of a militiaman as a false witness, he was sentenced by Judge Kiselev to 15 days of imprisonment "for disturbing public order."

The judge refused Slepak's request to question 10 witnesses who could prove the whole monstrosity and falsity of the accusation. Slepak told the judge: "You are but a small cog in this colossal mechanism of injustice. Shame on you!"  
(Continued on Next Page)

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# Ordeal Of The Slepaks

(Continued from Preceding Pg.)

Slepak was taken to a cold prison cell, with broken window panes and no bed. He slept on the floor. He had no warm clothing with him and the temperature inside his cell was -5!

HE WAS FED only once a day.

In this way the KGB wanted to do away with him physically.

The head of the prison, wishing to humiliate Slepak still further, told him jeeringly that the windows in the cell would be repaired only the following winter.

This was Vladimir's twentieth arrest.

He has been out of work since September 1972. Even though he was ill, they sent him to work as a loader in a factory. The head of the factory shop told him: "Everybody gets what he deserves," thus repeating the words written on the gates of Buchenwald.

In October 1972 General Shumilin of the KGB said that he would not permit the Slepaks to leave the USSR for the next five, 10 or 20 years. Perhaps he would even have to stay there till the last day of his

life. Then he added: "But we are humane, so we suggest that you don't lose hope."

**SLEPAK'S ELDEST SON**, Alexander, was dismissed from his job in 1972 and again in 1973. He was arrested several times for taking part in demonstrations and he was detained in prison. A KGB officer told him that had it been up to him, he (the officer) would have people like the Slepaks shot.

On October 11, 1972 the Slepak case was heard in the Congress of the USA. The report was

(Continued on Page 14)

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## WHAT FOODS THESE MORSELS BE

Some Good Suggestions  
For Yom Kippur Meals

By SARAH LIEBER

For erev Yom Kippur and for the meal which breaks the fast, we might consider easily prepared lighter foods.



Sarah

Remember in your planning do not use highly spiced dishes or any which might prove their st-producing before fasting.

For the meal to be served after the Day of Atonement closes, it is good to have simple noshes on hand to be eaten while a meal is quickly heated, having been partially cooked or thawed after freezing ready to be popped into the oven.

Fruit is always a welcome start to any meal and most of all at this time. Desserts, of course, may be kept for several days ready for serving. Poultry, cooked ahead and warmed over or served cold

is fine. Fish dishes cook in a minimum of time.

Ideas from the United Fresh Fruit and Vegetable Association, the Washington State Fruit Commission and other authorities are below.

MINTED FRESH  
WATERMELON AND  
HONEYDEW CUP

6 tblsps. fresh lemon juice (about 2 lemons)  
2 tblsps. chopped mint  
6 tblsps. sugar  
3 cups chilled fresh watermelon balls  
1 cup chilled fresh honeydew melon balls

Combine lemon juice, chopped mint and sugar. Mix well and pour over melon balls. Toss to distribute. Chill until ready to serve. Pile into sherbet glasses and garnish with a few whole mint leaves. Yields 6 servings.

WATERMELON  
AND ORANGE CUP

1 cup fresh orange juice  
1 tblsp. sugar  
1 tsp. lemon juice  
3 cups watermelon balls  
mint leaves

Mix lemon and orange juices with sugar. Blend well, then pour over watermelon balls. Chill, covered, before serving in glass dishes or sherbet cups garnished with mint leaves. Yields 6 servings.

## BANANA FRUIT COMPOTE

4 ripe bananas, sliced diagonally  
2 cups fresh pineapple pieces  
2 cups seedless grapes  
½ cup orange juice  
2 tps. honey (optional)

Place banana slices, pineapple pieces and grapes in large bowl. Mix honey with orange juice. Pour over fruits and toss well. Chill, covered tightly until serving time. Garnish with mint if desired. Note: for overnight storage, sprinkle with lemon juice to retard discoloration of fruit. Yields 6 to 8 servings.

## PLUM LATTICE PIE

5 cups pitted purple "prune" plums (also called "Italian plums")  
½ cup brown sugar  
¼ cup flour  
½ tsp. salt  
1 tsp. grated orange rind  
¼ tsp. cinnamon  
pastry for 2-crust 9 inch pie  
egg yolk or honey for glaze  
Combine plums, sugar, flour, salt, rind and cinnamon. Line pie pan with half of the pastry, leaving a half inch overhang. Dot with margarine. Add plum filling. Roll out remaining pastry and cut into ½ inch wide strips (use fluted wheel if available). Weave a crust lattice with strips on top of filling. Trim edges even with pie edge. Fold lower crust overhang over ends of strips and seal. Flute edge with fingers. Brush with egg yolk diluted with water, or brush on small amount of honey. Bake at 400 degrees 45 to 50 minutes or until fruit is soft and bubbly. Serve warm or cold. May be prepared ahead and frozen, then reheat in oven just before serving.

LEMON CHICKEN  
AND PEARS

1 ¾ pound fryer, cut up  
¼ cup parve margarine or oil  
½ cup chopped onion  
1½ tps. flour  
1 tblsp. currant jelly or honey  
1 cup chicken broth  
¼ cup wine  
juice of 1 lemon  
3 fresh Bartlett pears, halved and cored

Sprinkle chicken with salt, pepper and paprika to taste. Brown on all sides in margarine or oil. Remove to baking pan. Saute onion in pan in which chicken was browned. Blend in flour until browned. Stir in broth, wine and lemon juice. Cook until thickened. Add jelly or honey and stir until blended. Pour over chicken. Cover and bake in 350 degree oven 45 minutes until tender. Add pear halves to chicken and spoon pan sauce over. Cover and bake 30 minutes longer until pears are tender. Garnish with parsley if desired. Note: in preparing a day ahead, do not bake pears. Place them in pan when reheating, cover and bake 30 to 40 minutes until chicken is hot and pears are tender. If necessary, add broth or hot water for more sauce. Serves 4 to 6.

Guess Who Most Resists  
Woman As Temple Prexy?

By GLORIA ULMER

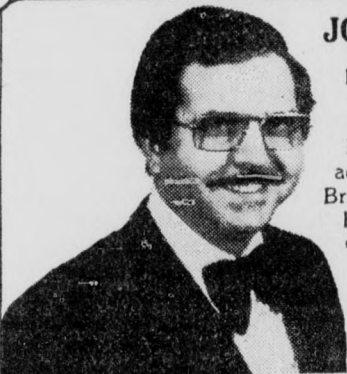
CLEVELAND (P-O) — "My attraction to women this year is that I have broken down the walls of prejudice in an area that very few women scale, an area of male domination, the presidency of the synagogue," said Henrietta Chesnie, president of Toronto's large Holy Blossom Temple, to a meeting sponsored by the Fairmount Temple Sisterhood here.

MRS. CHESNIE credits the women's liberation movement with creating a climate that has made it possible for Holy Blossom to accept a woman president.

She told the women she has encountered a "surprising amount of hostility to the concept of women in a position of power," which comes not so much from men but women who are afraid of the word "power" and afraid of their image in relation to the word. "Every

time a woman displaces a man in a position usually held by a male there are all kinds of repressed feelings of anger, jealousy, intimidation and sometimes the feelings are not so repressed. Interestingly, women as well as men are threatened by this displacement of their role."

CLARIFYING her definition of power in the synagogue, Mrs. Chesnie said she thinks of it in terms of change, innovation, and a recognition of areas of weaknesses and being in a position to do something about it. "You cannot exercise that kind of power as chairman of the fine arts committee, the program committee, or even of World Union of Progressive Judaism. But you can as an officer of the congregation and you can as president. The men at the top are not always the best leaders. A woman could be."



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## Many Organizations Aiding Jewish Prisoners, Says One

Editor, POST and OPINION:

I never thought I would be writing a letter to an editor defending outsiders' involvement in the prison reform movement, but I find a recent editorial in The P-O makes this necessary. From the outset, let me state that one of the most supportive individuals to me during my own incarceration has been Gabriel Cohen, publisher of The P-O; however, a recent

editorial, entitled, "Our Jewish Prisoners" (P-O, Sept. 3) takes the position that B'nai B'rith, the National Council of Jewish Women — or ANY organization assume the cause of Jewish prisoners. The editorial was extremely critical of the failure of Jewish organizations to pick up this mandate. It is with the latter statement that I take issue.

The organizations have NOT

failed to take up the mandate — the membership of the organizations have failed to take up the issues, support the causes, provide support for the necessary funding, and support leadership roles within the organizations supportive of this cause.

I winced at the mention of the "ideal" position of B'nai B'rith. Indeed, B'nai B'rith has been at the very front of Jewish involvement in prisons. Here, another pointed "failure" is brought to the front — that of the inmates themselves. I participated in an experimental program run by B'nai B'rith's Community Volunteer Services for inmates. The program was run by a graduate student, James Merfeld, who viewed his and B'nai B'rith's participation as Tzedakah, the Jewish word for righteousness. The program was called the "Mailbox Institute of Judaism" and was a correspondence course in Jewish heritage. I thoroughly enjoyed my participation — sadly, my manual (workbook) was the only one returned completed to CVS' Washington offices. The inmates chosen to participate had failed in the experiment.

B'nai B'rith also works in prisons via the Hillel Foundations. Just to mention a few chapters active in prisons: The University of Missouri, Brandeis University, SUNY-Buffalo, University of Pittsburgh, University of Pennsylvania, Ohio State University, the University of Michigan, Bucknell University, C. Crest College, and the Pennsylvania State University (my own former Hillel chapter). Saul Goldberg, Executive Assistant at the Washington Hillel offices recently sent me several books on various subjects of Judaic heritage and history which I am reading and sharing with other members of our limited Jewish community here at Lewisburg.

I quote from a publication "My Brother's Keeper," of the Hillel Foundation (by Judyth R. Saypol): "The false notion that there are no Jewish poor is paralleled by the idea that there are no Jewish prisoners serving time in degrading and inadequate penal facilities. Several Hillel foundations have 'rediscovered' the Jewish inmate." The program goes on to describe the programs at Vacaville, Chino State and several other prisons.

No one considering Jewish organizational involvement in prisons can forget the Florence Nightingale of the Atlanta Federal Penitentiary, Connie Giniger, who is now a Regional officer with B'nai B'rith Women. The Congressional Record bears testimony to the work of Connie. In 1974 Senator Herman Talmadge brought the work of these women to the attention of the entire Senate of the United States. I met Connie while in Atlanta and last year had the pleasure of meeting her daughter who is carrying on the tradition of the Talmudic teaching "All Men are Responsible for One Another" by tutoring inmates in the Virginia prison system.

The Lubavitchers in the past several years have provided us at Lewisburg with the traditional gift of the Lubavitcher Centers, a hand-baked "shmura" matzo.

In February of 1976, a Union

## Freedom of the Press

All letters to the editor should be addressed to The Jewish Post and Opinion, 611 North Park Ave., Indianapolis, Ind. 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

of Jewish Prisoners was created in New York City. The Union determined to make contact with every Jewish prisoner in federal and state institutions in the country and work to provide Jewish rights and services to him or her, as provided under the law, as well as aid each one in general legal services such as legal writs, parole, furloughs, etc. "Knowing that a strong outside organization which has the backing of the Jewish community behind it stands at the side of every Jewish prisoner will go a long way to stopping prison officials from ignoring or abusing the rights of prisoners."

Network Newspaper in January, 1976, reported the Network Resolution for the delegates of the fourth North American Jewish Students' Convention held at Case Western Reserve University in Cleveland, in December of 1975. One of these resolutions read as follows: "Whereas every Jewish prisoner has the inherent right to live as full a Jewish life as he or she desires, be it resolved that a national Network Task Force be established to collect information on the needs and status of Jewish prisoners, to implement and coordinate action based on this information, and that Network should send letters of protest to Federations and national synagogue bodies for their failure to deal with this problem."

Let me add that no Jewish publication has denied a gratis subscription in behalf of the Jewish inmates at this penitentiary, since I first arrived here several years ago. We receive gratis subscriptions to The Jewish Post and Opinion, The Jewish Press, The Jewish World, The Jewish Advocate, The Jewish Exponent, among others on a weekly, monthly and quarterly basis. I personally made a plea for Jewish books which was published at my request by the Jewish Chautauqua Society in New York and no response was received (again, public apathy and failure to support organizational goals).

One cannot underestimate the impact that the National Jewish Commission on Law and Public Affairs (COLPA) had through Sidney Kwestel, president and the attorneys for that group, who provided the groundwork for a formal policy of the Bureau of Prisons providing for the entitlement of Jewish prisoners to receive a full kosher meal in prison. A draft settlement setting forth the new policy, applicable to any Jewish inmate who asks for a kosher diet, was prepared by COLPA attorneys in cooperation with representatives of the National Council of Young Israel, an association of Orthodox synagogues, the Union of Orthodox Jewish Congregations of America and the Rabbinical Council of America.

There are many Jews representing prisoners' causes on the Board of the Center for Constitutional Rights, Author's League Fund, The National Alliance of Businessmen, the National Association of Justice,

the National Prison Project of the American Civil Liberties Union, the Coalition to End Grand Jury Abuse, the Citizens' Inquiry on Parole and Criminal Justice in New York, the New Jersey Association on Corrections, and almost every imaginable group involved in the criminal justice field.

I have personally received tremendous amounts of assistance from Murray Polner, editor of Present Tense, magazine of the American Jewish Committee and am currently enrolled in that group's University Without Walls program taking correspondence courses from the University of Haifa. Murray and I found many mutual areas of concern and interest as he is the author of several books dealing with problems of returning Vietnam veterans and has been active in many areas of social concern and injustices with which I share a mutual interest.

Lyn Levy (no relation) is the editor of OUTLOOK on Justice, the monthly voice of the Self-Development Group in Boston — and recently took on the position of pre-release coordinator for a new organization aiding state prisoners in Massachusetts Institutions.

So... contrary to the point made by the editorial in The P-O — there ARE Jewish organizations involved and concerned. One valid point made was the lack of support for helping "wrongdoers." What is sorely needed among the Jewish community as well as the general society at large is an active interest in humanitarian reform in correctional institutions and systems. It is not possible for us to keep some of society's erring members in a deliberately contrived legal slum without accepted responsibility for what it does to those confined and to those hired to keep them confined. Corrective or not, in their efforts, major reforms are needed in the best as well as the poorer correctional institutions and correctional systems. Such revisions and improvements cannot come about without public awareness, understanding and support. A major task of Jewish organizations such as B'nai B'rith is not to get involved — they are involved by the Talmudic mandate "Kol Yisrael arevim zeh bazeh," all Jews are responsible for each other — but rather, to help provide informed leadership in correctional reform and to further a vitally necessary program of public education appropriate to the specific needs and purposes of such identifiable publics as legislators, clergymen, teachers, students, journalists, and other groups that collectively compose the general public.

The new frontier is that of furthering a better understanding of ourselves and our behavior whether we are offenders who are to be helped to a better way of life or are those charged with responsibility for dealing with offenders.

ROBERT M. LEVY

P.O. Box 1000  
Lewisburg, Pa.

## Rabbi Blech Takes Issue With Quotation Of The Week

Editor, POST and OPINION:

In the weeks preceding the High Holy Days, when Jews are enjoined to emphasize not only atonement but also at one-ment, setting aside animosity and striving for unity, it seems particularly out of place and offensive for you to use your quotation of the week in the September 10 issue to publicize an ill-tempered attack on Orthodox Jews.

Generalizations about the religious imperfections of individuals hardly seem sufficient warrant for critical comment about an entire movement whose major credo is punctiliousness with regard to every Mitzvah to be found in G-d's Torah. The spiritual heights of interpersonal relationships reached by a Rabbi Moishe Feinstein, a Lubavitcher Rebbe, or for that matter any seriously observant Jew serve as beautiful examples of Biblical ideal translated into reality by those deeply concerned that every personal act measure up to the standard decreed by the Almighty.

Statements of generalization, flung recklessly one after another, whose gist is that "some Orthodox Jews..." are

guilty of this or of that aberration, are as meaningless as similarly constructed absurdities that "some Conservative and Reformed Jews are thieves, adulterers, murderers, etc."

Rabbi Gilbert Rosenthal, the author of your Quote of the Week, strings innuendo after slander, and seems to delight in unsubstantiated comments beginning with, "some say" or "others report." His prejudices ought not to be confused with analysis, nor even given the benefit of your wide readership.

As President of the National Council of Young Israel Rabbis I take strong issue with you at printing such divisive material in this holy season. As an Orthodox Jew, commanded by G-d to be forgiving and to "guard my tongue from speaking evil and my lips from mouthing deceit" I will not fall into the trap of those who vilify others in the name of a higher piety and will instead, in amiable spirit, pray that you will exercise greater sensitivity and judgement in the future.

RABBI BENJAMIN BLECH  
President  
3 West 16th St.  
New York, N.Y. 10011

## Rabbi Schwarzschild Did Not Refer To Parents In Criticism Of Germans

Editor, POST and OPINION:

I received the enclosed letter from Mr. Adolph Schlesinger of Allentown, Pa., relative to my letter in your Sept. 3 issue concerning a remark attributed to Professor Steven Schwarzschild, formerly a Reform rabbi in Fargo, N.D. and now an observant Orthodox Jew teaching philosophy at Washington University in St. Louis. I have permission from Mr. and Mrs. Schlesinger to submit the enclosed letter for your section entitled "Freedom of the Press." It seems now that when Professor Schwarzschild addressed the Rabbinical Council of America (Orthodox) at its annual convention about seven or eight years ago, he made reference to the many assimilated German Jews who, so to speak, had "German beer in their veins instead of Jewish blood." The rabbi who heard him speak somehow gave me the impression that the remark included his parents and grandparents too.

I wish to rectify the error and hope that you will print the letter out of respect to the parents of Professor Schwarzschild.

RABBI MORRIS C. KATZ  
B'nai Shalom Congregation  
Richmond, Va. 23229

Dear Rabbi Katz,

I read your most interesting letter to the Editor of The Jewish POST and OPINION regarding "Reform returning to Practices from Tradition."

May I be allowed to make some comment concerning the statement quoted by Rabbi Steven Schwarzschild. We (my wife and I) happen to know Rabbi Schwarzschild even long before he became a rabbi, but we were even more acquainted with his parents. While they belonged in Germany and in New York to a Liberal Synagogue (Congregation Habonim), they were observant Jews, keeping kashrut, holidays etc. They were also learned Jews especially through their long association with one of Martin Buber's close associates. I also know that both parents were very active members and leaders in the German Jewish Youth movements.

From all the above I can hardly believe that Steven Schwarzschild would call his Parents "Jews Without Jewish blood in their veins."

With best wishes and L'shonoh tovoh.

ADOLPH SCHLESINGER  
1030 North 21st St.  
Allentown, Pa. 18104



# Rabbi Is Not Too Happy With Israel In Olympics

CLEVELAND — The Olympics "glorify forms of modern idolatry," Rabbi Daniel Jeremy Silver told the audience at the dedication of the monument to David Berger, the American Jew who was one of the 11 Israeli athletes slain at the Munich Olympics in 1972.

Recounting how ancient Israel rejected worship of the body, the spiritual leader of The Temple here philosophized on Israel's participation in the Olympics.

"I SUPPOSE," he said, "it is a measure of the cultural interaction and assimilation of our times that the Jewish State has participated in modern-day Olympics. To be sure, the attire of the athletes is no longer shocking to any of us. The games are no longer devoted to Zeus and therefore not pagan. I would suggest that these games nonetheless glorify forms of modern idolatry. Though they were established to make possible competition of individuals, they are now clearly devoted to conspicuous display of national pride — 'the men and women of my nation are stronger or faster and braver than the men and women of your nation.'"

Rabbi Silver is puzzled by the logic used to consecrate these games. He wonders how they will somehow through desperate competition by individuals from many parts of the world, come to respect each other and so enhance chances of peace.

HE SAYS the hollowness of this is shown when the Canadian government banned athletes from Taiwan for reasons of trade with mainland China. He said this took precedence over the Olympic idea. He recalled that Hitler barred two Jews and Jessie Owens, Negro, from the 1936 Games.

Rabbi Silver said there were no such games in ancient Israel. He said biblical culture paid scant attention to perfection of man's physical frame. He said biblical man was not disinterested in health and did not

despise his body, but his world outlook categorically denied that the perfection of man's physical form somehow displayed the nature of the Gods.

"God was beyond description. His essential nature was to be holy and ethically constant. There was no way in which the muscled perfection of an athlete's body could suggest the nature of the divine.

WHEN IN the Fourth Century

the armies of Alexander the Great brought Greek institutions and ideals to the Near East, a few young Jews were captivated by competition, the chance to display their skill. But the community as a whole pulled back. The games were pagan and devoted to one or another of the gods.

"The more conservative in the community were shocked by the naked display of the human

body and the more sensitive quality thrust implicit in the were repelled by the homosex- display.

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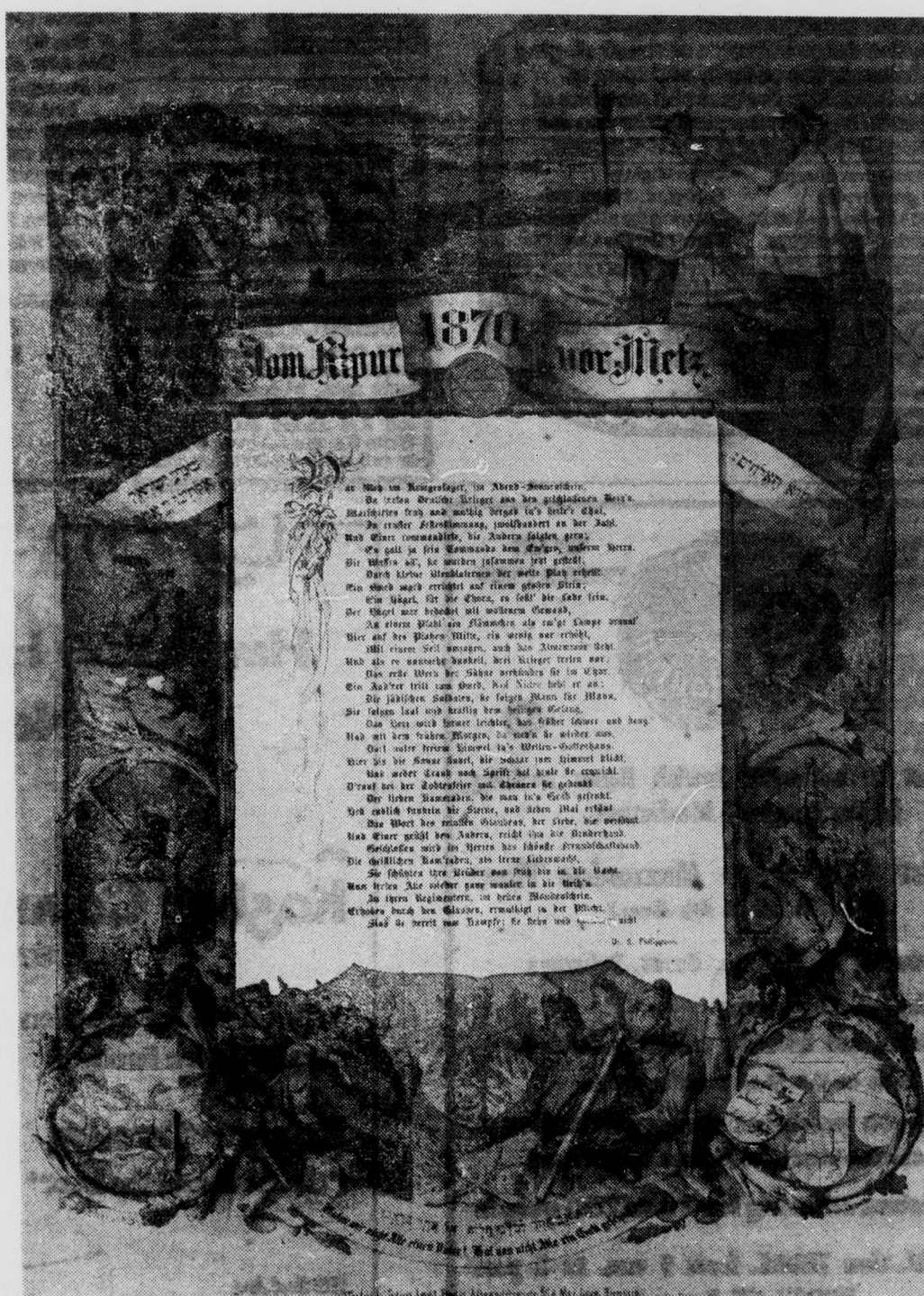
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## POSTMARK THE WORLD

### THE POST AND OPINION JEWISH TRAVEL GUIDE

By Harry Hoffman

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

This new feature should provide a service to readers who will be traveling, not only abroad but anywhere whether in the United States or Canada or Israel. It is being conducted by Harry Hoffman who is the retired travel editor of the Philadelphia Enquirer and has travelled extensively throughout the world in his more than 30 years on that daily paper, and since his retirement a few years ago. Questions should be addressed to him at his home, 1901 JFK Blvd., Apt. 726, Philadelphia, Pa. 19103. Please allow a few weeks for his printed response, which in many cases will require research.

**Q.** We're off to the Algarve, the Portuguese Riviera in the south. A friend says we should stop off in Lisbon for a bit and delve into its Judaic culture. Is there any left? — B.B.C. St. Louis.

A. Jews had lived and prospered in Portugal for about a thousand years. They were prominent in all phases of life. Today there are about 600 Jews in that country of 10 million, most of them living in Lisbon.

Lisbon is where you'll find the Shaare Tikvah Synagogue at Rua Alexandre Heroullana 59. This Moorish type structure is sort of tucked away behind a high iron gate that surrounds a courtyard in the center of which stands the Sephardic synagogue. When I was there there seemed to be very few young Jews.

THE ASHKENAZI Synagogue is at Rue Elias Garcia 110 and the Jewish Community Center at Rue Rosa Aravjo 10. The Cemetery Israelite on Avenida Alfonse III is hidden by a stone wall with no visible markings. You will find in the Rua Da Jadaria (Jews' Street) the only remnant of what was once one of the top Jewish communities in Europe, the block of houses that now stands between the Church of San Julio and the Bank of Portugal building.

You will get kosher meals from Rabbi Abraham Assor, Rua Rodrigue da Fonseca 38-1-dto. Lisbon (phone 530396) and with advance notice from Mrs. R. Querub, Rua Rodrigo de Fensoca 38 (telephone 730-396); Rev. L. Teledano, Ave. Alvares Cabral 5-5 (Phone 640906); Mrs. S. B. Castel, Rua Sociedade Farmaceutica 7-3 (phone 49235).

AT FARE, in the Algarve, the medieval Jewish Cemetery dating from about the 14th Century still exists.

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## NAMES IN THE NEWS

# Rabin Kicks The Smoking Habit

The third attempt of Prime Minister Yitzhak Rabin to kick the smoking habit has been successful and he feels "wonderful, fit and more relaxed."



Rabin

While suffering from a bad cold in March, he gave up smoking, and hasn't had a cigarette in his mouth since. He first worried about gaining weight, but he gets out on the tennis court or swims and merely watches what he eats at dinner parties he must attend. Rabin used to appear on TV with a cigarette between his fingers and he was reputed to have suffered from nicotine poisoning during the Six Day War.

### Beate Klarsfeld To Speak Here



Klarsfeld

American Jewish audiences will get the opportunity of seeing and hearing one of the most famous women of the day because of her fight to flush out Nazis in high positions in Germany. She is Beate Klarsfeld, of Paris, who, having just finished the course at an ulpan in Israel, is embarked on a lecture tour. She is scheduled to speak on the Youngstown, O. Jewish lecture series on Sunday, Oct. 24. Mrs. Klarsfeld's husband is Jewish.

### The Sculptress

Badanna Zack is put out with the artistic community because it has not risen to her support when her sculptures were excluded from the Art Gallery of Winnipeg. Gallery Director Roger Selby claimed that they arrived late, but she felt differently and doesn't hesitate to say so. Her work is with that part of the human form known as the genitals. An issue of Art Magazine carrying an interview with her was removed from the Royal Ontario Museum's shop as well as Curry's Art Shop in Toronto. The criticism was that it was in bad taste. Interviewer Peter White for the Toronto Globe and Mail found Miss Zack explaining that a man's sex is beautiful. Her work, he wrote, wasn't produced to turn anybody on. It was done to make people reflect on their sexuality by portraying various sides of it. She feels that few have really actually looked at her work, merely glanced. If they did, they might find something other than their own inhibitions, guilt and other states of mind used to tag a society that is not easy about its sexuality.

### Best Shadchen In America

"Did you know I was the best shadchen in America?" asked Dr. Abram Leon Sachar,



ABRAM L. SACHAR

of the University of Missouri at a Kansas City audience he was addressing. He was referring of course to Brandeis University where he had been founding president. "It is a wonderful way to meet a nice Jewish boy," he advised the mothers in the audience, according to a news account of the speech in The Kansas City Jewish Chronicle. When he was selected as president of Brandeis, he became the first Jew to head an American university. Now he pointed out, "the president of M.I.T. is Jerry Weisner, who is Jewish . . . and there are now more than half-a-dozen other Jewish college presidents." Continuing, he said that "when Edward Levi, descended from a line of eminent rabbis, became president of the University of Chicago, a Baptist-founded college, the noise that was heard was John D. Rockefeller turning over in his grave." The humorous allusion was to the fact that Rockefeller poured millions into the school.

### In The World Of Sports

Maintaining their dominance in doubles, the team of Brian Gottfried and Raul Ramirez, of Mexico, rallied from being down 2-5 in the fourth set to win the United States professional doubles tennis championships from Phil Dent and Alan Stone . . . Catholic University won out over scores of top schools who sought to entice Richard Brody, who runs the mile in 4:10 and the half-mile in 1:50. He is no slouch either in cross country. He won the county and state titles in Maryland two years in a row in both events, according to Larry Shane in the Jewish Week of Washington . . . Although unseeded, 16-year-old Harvey Becker made it to the semi-finals in the Green Shield British junior hard court championships at Wimbledon and was promptly drafted to join the British training squad.

### The Adolph Ochs Stamp

American Jewish history was made when Postmaster

General Benjamin F. Bailar gave Iphigene Ochs Sulzberger



Adolph Ochs

a black leather folder containing the new commemorative stamp honoring her father, Adolph S. Ochs, the publisher of The New York Times from 1896 to 1935. Mrs. Sulzberger, the widow of Arthur Hays Sulzberger, who succeeded Mr. Ochs as the publisher of The Times, received the stamp at an informal gathering in the office of her son, Arthur Ochs Sulzberger, the present publisher. A hundred and fifty-five million copies of the stamp were printed. Ochs was born in Cincinnati and married a daughter of Rabbi Isaac M. Wise, founder of Reform Judaism. He also gave more than \$1 million during his lifetime to Hebrew Union College-Jewish Institute of Religion. The Ochs stamp is grey and black with only one plate number per sheet. It is jumbo-size measuring more than 1 3/4 inches long with 32 stamps on a sheet.

### Headed For Big Leagues?

The .330 hitting of Marty Friedman is in good part responsible for the Texas League challenge of the El Paso Diablos, the AA farm team of the California Angels with whom the outfielder hopes some day to be playing. He was with the Salt Lake City club, which is AAA caliber, earlier in the year and hitting at a .300 clip but was sent to the Diablos so he could play regularly because the Utah team was blessed with too many outfielders. Marty played for Norm Sherry, who also is Jewish and who now manages the Angels, and believes Norm will keep his promise to bring him up to the American League Club. At California State University he won the medal for the "most outstanding and inspirational athlete" in 1971, according to Israel Today.

### Her Son's Jewishness

Asked how she felt about her son's conversion to Judaism, Mrs. Elvera Sanchez, mother of Sammy Davis Jr., told Len Antell of the Philadelphia Inquirer that "I'm Catholic and he was raised as a Baptist, but after reading 'Exodus,' I'm almost ready to change myself." Sammy, who supports his mother, calls her whenever he is in New York. "We have a very warm mother-and-son association," she said.

### Jewish Santa Claus

Sally Spira of Euclid, O. is known as "Santa Sally" or the "Jewish Santa Claus." For many years, Mrs. Spira has been collecting toys, clothing, and food which she distributes to impoverished families and handicapped children. Mrs. Spira was honored by the Knights of Columbus, who presented a check for \$390 in her honor to the Rose-Mary Home for Crippled Children, a Catholic institution which has benefitted from Mrs. Spira's largesse.

### With The Executives

Shragai Cohen, director of the Metropolitan New York Region of Israel Bonds has been named national director for Synagogues and Rabbinical Activity . . . Jeff Oboler has been appointed director of the National Commission on Youth of the American Jewish Congress and program director of its new Martin Steinberg Cultural Center for young Jewish artists.

### With The Rabbis

Rabbi Robert Bornstein has been elected to the pulpit of Congregation Beth Shalom, Albany, N.Y. . . . The new spiritual leader of Congregation B'nai Israel, Corpus Christi, Tex., is Rabbi Jack Izakson . . . Rabbi Richard J. Maroglis, assistant rabbi of Congregation Beth El, South Orange, N.J., has been elected to the pulpit of Congregation Beth Jacob, Norwich, Conn. . . . Rabbi Stephen J. Einstein, Temple Beth David, Westminster, Calif., has been named spiritual leader of Congregation B'nai Tzedek, Orange County, Calif. . . . Rabbi Geoffrey D. Botnick is the new spiritual leader of Congregation B'rith Shalom, Erie, Pa. . . . Temple Israel of Sharon, Mass., has elected Rabbi Barry Rosen, Congregation Shaare Tikvah, Prince Georges County, Md., to fill its pulpit . . . Rabbi Jay Garfinkel, Temple Beth-El, Hackensack, N.J., has been elected spiritual leader of Temple Beth Israel, Maywood, N.J. . . . Rabbi Marvin Gross has been named assistant rabbi at Congregation Sherith Israel, San Francisco . . . Rabbi William A. Rosenthal has been elected to the pulpit of Congregation Kahal Kadosh Beth Elohim, Charleston, S.C.

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### EXCERPTS FROM "SHEMA YISRAEL" TRANSLATED BY RABBI OSCHRY

(4) KOL NIDRE — An Israeli soldier, captured by the Germans during World War II, related: "In those terrible years when we beheld the destruction of European Jewry, the Kol Nidre prayer intoned in the prison camps became an expression of Jewish unity. A large number of Jewish soldiers crowded into the spacious hall. They wore insignia of all ranks and military services. One could distinguish British, Canadian, Australian, Dutch, Polish, Czech, South African and Yugoslav soldiers by their uniforms. It was difficult to distinguish some of them as Jews. In that exalted hour, however, with the chanting of Kol Nidre, Jewish suffering was all too clearly reflected in their eyes. All of us were especially astonished, however, when at the very last minute, when services were just about to begin, one of the highest ranking officers in the camp appeared in the hall. It had never once occurred to us that he was a Jew, nor did he give us any cause to suspect him. Hidden in the heart of this extremely assimilated Jew was a chord which vibrated in response to the sound of Kol Nidre."

(6) GEMAR CHATIMAH TOVAH — This statement appears in the Rosh Hashanah and Yom Kippur Musaf services:

"Their destiny is inscribed on Rosh Hashanah and sealed on Yom Kippur . . . who shall live and who shall die . . ."

This is why on Yom Kippur we wish one another: Gemar Chatimah Tovah (May your destiny be sealed favorably).

(7) THE SHORTER CONFESSIONAL, ASHAMNU — Every Jew is obliged to confess his sins on Yom Kippur. The confessionals are very ancient and are to be recited by all: men and women, young and old. The shorter formula consists of a series of single (or double) words arranged in alphabetical order, each acknowledging a particular sin: Ashamnu, Bagadnu ("We are guilt laden, we have been faithless, we have robbed . . .").

(8) THE LONGER CONFESSIONAL, AL CHET — This formula is also recited on Yom Kippur. It too is arranged alphabetically — in sentences, every two of which describe sins beginning with the same letter of the alphabet.

Reprinted from SHEMA YISRAEL by Dov Rosen. Published in a two volume set by Ziontalis, 48 Eldridge St., New York, N.Y. \$12.95.



## Unaffiliated Neglected

We don't know of any serious efforts to reach the unaffiliated Jew on any kind of a scale at all, even though they are at least as numerous as the affiliated Jew, which means that half of the Jews of the United States will probably not be attending services at the High Holy Days.

This situation is unfortunate, and at the same time is being ignored.

There are many methods which should be experimented with to win back the unaffiliated, but no one is sincerely concerned with the problem.

At least at this time of the year, provision might have been arranged for services for the unaffiliated either at synagogues or at auditoriums in center city, the funds to be supplied by the federations. In this day when mobility is the norm, there are literally hundreds of thousands of young adult Jews away from their families who feel a loss because they will not be participating in services for any number of reasons, some valid and some not so valid.

But whatever the cause, it would seem that the onus is on the organized Jewish community to reach out at this solemn time of the year to the Jew wherever he is and offer him the opportunity to join in worship.

## Persuading Firms To Establish Manufacturing Plants In Israel

The challenge to the program devised by Elmer Winter to develop investments in Israel by American firms touches on a crucial point in the relationship between Israel and the diaspora. The question is whether Israelis sent here can do the needed job, whether fundraising, creating a stream of American Jews who go to Israel to live, or as in the present instance persuading American corporations of the opportunities for profit-making by establishing factories in Israel.

Frank criticism of Winter's new Committee For Economic Growth of Israel (CEG-I) was voiced by Gideon Patt, a member of the Knesset, who told the Knesset Finance Committee that past experience had shown that previous experiments had cost Israel millions of dollars and that CEG-I would be competing with other bodies working in exactly the same field.

This kind of straight talk is welcome, and will serve to clarify the air, and permit Israel to make decisions which will be based on comprehension of all the facts.

On the other hand, there is the question of whether Americans can do the job better than the Israelis that are sent here, and we doubt that even the most competent Israeli can come even close to reaching the goal of finding and interesting American businessmen in the potential for profits by setting up manufacturing plants in Israel.

In fact, the Jewish Agency has just made the decision that their program of sending emissaries to man some 10 or 12 regional offices in the United States was a mistake — 10 to 15 years after they have been flops — and have turned over the job to local American committees who not only know the ropes better but are in a position to experiment, to change programs, etc. etc.

Of course, the pattern was set by David Ben-Gurion who when he needed something done in the United States set up new American Jewish organizations — the Israel Bond Organization, the United Jewish Appeal, Materials for Israel, etc. etc.

The facts also militate against Mr. Patt and Yosef Vardi, who as head of the Government of Israel Investment Authority in the United States listed important new plants being erected in Israel by large American corporations (P-O, Sept. 10). At one time not long ago such investments in Israel totalled several hundred million dollars. They dropped last year to \$25 million.

Winter's plan is to set up local committees in 20 American cities.

Just in case you are like 99 per cent of the American Jewish community and are not familiar with the name Elmer Winter or even the organization he heads, the American Jewish community, he developed Manpower into the top organization in the temporary employment field, and his reputation for producing on the jobs he accepts or creates needs no comment from us.

## The EDITOR'S CHAIR

Here's a letter from Neil Daniels, who is rabbinic intern at Shir Ha-Ma'alot, Harbor Reform Temple, Newport Beach, Calif., which shows that when an idea's time is ripe, it will surface in a number of places.

Editor, POST and OPINION:

Both Rabbi Bernard P. King and I read the article and editorial concerning Rabbi Armond Cohen's alarm over a lack of observance upon the part of American Jewry with a smile. It was a smile of concurrence. It was also a smile in recognition of a coincidence. One week before we received our copy of The Post and Opinion, we developed, in response to some conclusions drawn at an education committee meeting, the enclosed sheet entitled, "Developing Jewish Life-Style." The sheet went out to all the members of Shir Ha-Ma'alot and has already been the subject of much informal discussion as well as a "study-sermon" led by Rabbi King this past Shabbat.

The attitude expressed in the sheet and by our congregants' reaction to it is a Reform attitude. However, relatively speaking, it is a newly emerging Reform attitude and not one necessarily held by the majority of Reform Jews. This posture sees the mitzvot as something with which to be dealt, confronted. It is a process of "re-forming" our past so that it can be practiced in the present. In many ways this is a most tenuous struggle, for Reform Judaism has no official authority to which to turn. However, for those of us who are Reform by choice and not by convenience it is a meaningful and fulfilling struggle.

I have enclosed a copy of the "Lifestyle" sheet for Rabbi Cohen, if you would be so kind as to send it to him.

NEIL DANIELS

### A MIDRASH

How did Rabbi Akiva begin to learn? He was forty years old and had not studied anything. Once, he was standing by the spring at Lod. He asked: "Who has thus engraved this stone?" They said to him: "Akiva, have you not read (the verse), 'The waters wear upon the stones'? (Job 14:19) — it is the water, which is always falling upon it!" Rabbi Akiva said: "And is my heart harder than the stone? I will go and study (just) one portion of the Torah." Thereupon, he went to the house of study and began to read from a slate — he and his son. Rabbi Akiva held the slate by one side while his son held it by the opposite side. He wrote the alphabet forward — and learned it. He wrote the alphabet backwards — and learned it. He (also) learned the priestly laws. He continued to go and study until he had learned all of the Torah. (Avot d'Rabbi Nathan 6: 2nd Version, by Shlomo Bovaar)

What was true for the great Rabbi Akiva, is true for us as well. It is never too late to begin or to renew our Jewish learning. Following Akiva's example, it is preferable to go about that study bit by bit, just as water falls upon a stone drop by drop. Further, we have an obligation to learn along with our children. If what the students in our religious school learn is met with indifference in the home, then the effort of our teachers is futile.

In order to help facilitate and augment the learning of the students in our religious school, the education committee of the temple has developed the following suggestions to assist temple families in adding to their own Jewish life styles. It is the hope of the education committee that by implementing one or more of these suggestions, the education which our students receive will be re-enforced in the home and will become something in which the whole family may participate. Of course, these suggestions are open to temple members without children in religious school, as a means to develop their Jewish homelives, as well.

Ten Suggestions for expanding Jewish lifestyle:

a. "The Sabbath," A.J. Heschel, Noonday,

2.59.

b. "Souls On Fire," E. Wiesel, Vintage, 1.65.

c. "O Jerusalem," Collins, Pocket Books, 1.95.

d. "Basic Judaism," M. Steinberg, Harcourt Brace, 1.65.

e. "Call It Sleep," H. Roth, Avon.

2) Try to make a Shabbat dinner every Friday evening for two months. Include: Candle Blessing, Kiddush, Ha-Motzi (blessing over the challah). If you need information, you can call the temple office for a "Shabboskit."

3) Learn about and practice one of the following Jewish dietary regulations for two months:

a. Eating only kosher meat.

b. Separation of milk and meat.

c. Do not eat shellfish.

d. Do not eat pork.

(Call the temple office for a fact sheet).

4) Recite the Sh'ma morning and evening for two months (if you want to you can add more prayers):

SH'MA YIS-RA-EL, A-DO-NAI E-LO-HEY-NU, A-DO-NAI E-CHAD.

HEAR, O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE.

5) Observe Havdalah (the ceremony which ends Shabbat) for two months. Call the temple if you need a Havdalah kit.

6) Learn about the "Mezuzah" and put one on one or more of the doorways of your home. Kiss it (as a reminder of the Jewish values which we uphold) as you pass it for two months.

7) Read and study the weekly Torah portion for two months (call the temple office if you are interested in some commentaries).

8) Say "Ha-Motzi" before every meal for two months:

BA-RUCH A-TAH A-DO-NAI, E-LO-HEY-NU ME-LECH HA-O-LAM, HA-MO-TZI LE-CHEM MIN HA-A-RETZ. (Praised are You, Lord our God, who brings forth bread from the earth.)

9) Learn about "Lashon Ha-Rah" (the Jewish concept of slander and gossip) and try to avoid it for two months. (Call the temple for a fact sheet.)

10) Study of Pirke Avot, a short book of ethical statements by the rabbis. There are seven chapters. You could do one a week. Call the temple office as to where to obtain a copy.

Please remember, these are only suggestions. Having tried one, you can decide, from a knowledgeable perspective, whether or not that particular Mitzvah adds to your Jewish lifestyle.

Let us learn — together. "And you shall teach them diligently to your children."

### WE JUST SEEM NEVER TO LEARN.

Bernie Postal, associate editor of The Jewish Week of New York, has about the best file system on prominent Jews and Jewish special events extant anywhere and consistently whenever The P-O reports someone or something as a "first," Bernie repairs to his files and comes up with the information proving we erred again.

This time it was the report from our stringer, Hy White, in Palm Beach of the election of Mrs. Vivian Becker, the new executive director of the Jewish Community Center of the Palm Beaches, as the first woman executive in a Center in the United States. Reports Bernie: "I checked my memory with Mrs. Bessie Pine, senior consultant of the personnel services of the National Jewish Welfare Board and I can tell you that not only is Mrs. Becker not the first but there is a couple now serving. These are Ida Bernderson, Syracuse; Lillian Racusin, Corpus Christi, Tex. and Helaine Strauss, Suffolk YM-YWHA, Smithtown, Long Island. Mrs. Irving Dohon served in St. Petersburg, Fla. and the late Grace Fishman in Tucson, Ariz., and I believe Mrs. Murray Schulman is still executive in Augusta, Ga."

## 8-Month Totals For Aliyah Down

JERUSALEM — Figures released here show an almost identical number of new arrivals so far this year as against last — 12,596 as compared to 12,749. The two years, however, show a precipitate drop from 1974 when the total reached 22,963.

The number from North America showed a continuing

decline with only 1,849 in the first eight months of 1976. Two years ago the total was 2,301.

Biggest decline was in the Russian Jews, only 481 in August, about a third of the figure for the same month of 1974. Almost half of the Russian Jews bypassed Israel at Vienna this year, opting to go mostly to the United States.

Only in the category of former Israelis is there an increase, 589 as against 444 last year. Recently the Jewish Agency announced that 7,000 former Israelis were returning to Israel, but if the figures just published are any indication there must be a miscalculation somewhere.



# Israeli Hotels Find Responsive Local Market

By SAMSON KRUPNICK

Surprisingly, the unexpected surge of tourism to Israel which is running a consistent almost 40 per cent above the corresponding 1975 period and heading for a record 850,000 tourist year, has posed some puzzling problems.



Krupnick

The airlines with El Al in the lead are reaping huge benefits from the traffic into Ben Gurion Airport. The hotels, however, have not yet attained the hoped for occupancy that could make their operations truly profitable. Hoteliers claim that costs have mounted while their rates have remained low. As discussed in a previous column, the inadequacy of the incentives of IL 0.93 granted the hotels for their dollar income as compared to the IL 2.23 given some exporters, is the subject of a running battle between the hoteliers and the Government.

IN THE PAST several lean years, 1973-74-75, the increasing number of hotel rooms becoming available with the completion of hotels begun some four-five years earlier had produced a glut on the market in the face of an annual declining tourism from the peak year of 1972. In desperation the hotels had turned to internal tourism to fill the gap and take up the slack in foreign tourism.

Special attractive packages drew a rapidly growing number of Israelis to many centers of inland tourism. The local population, hitherto accustomed to vacationing in inexpensive moderately-priced kibbutz guest house accommodations which is generally paid for

through employment contracts, grasped eagerly at the new vistas of recreation made available to them. Both the hotels and Israelis benefitted from this arrangement, as Israelis acquired the more expensive tastes and as they began to earn the means with which to enjoy the better facilities. In the earlier years only the wealthy could afford to take vacations abroad. In time, as cheaper package tours became available to Israelis who had tasted the deluxe accommodations originally built for foreign tourists, more and more acquired the wanderlust and travelled to Europe and even to the U.S.

THE SOLICITATION of Israelis by three and four-star hotels with low cost packages proved to be the salvation of the hotels. Even out-of-season areas were enjoying a patronage never dreamed possible. Eliat, Tiberias, the Dead Sea resorts — all winter vacation spots, were experiencing full houses even during the summer. As the inland travel habit developed, vacationing in Israel became the fashion from Metulla to Ophira. Facilities to meet every price range sprang up everywhere, from the 31 youth hostels to the numerous campsites alongside the three, four and even five-star hotels.

Israelis were truly appreciating the many beautiful vacation sites all over the land. The hotels were reconciled to a local patronage at lower rates while marking time for the gradual return of foreign tourism.

THE SUDDEN SURGE of tourism in 1976 caught the hotels unprepared and facing a serious dilemma. The much touted charter flights were to start only in October other than the Scandinavian charters to Eilat which

had begun earlier. How were the hotels to dovetail their local tourism clientele into the larger foreign tourist groups expected this fall? Internal tourism was after all a valuable "bird in the hand," and the hotels were by now relying heavily upon it. Even in high season, July, August and September, all classes of hotels here everywhere, even in busy Jerusalem and Tel Aviv, were offering bargain rates to Israelis and attracting significant numbers.

The Tel Aviv hotels in joint cooperation with recreation and educational facilities were offering 25 per cent discounts and booklets of free and reduced rates to many attractions. Throughout Israel the hotels can now count on almost 45 per cent of their facilities to be sold to Israelis.

YET, SIDE BY side with this welcome phenomenon of internal tourism as the saving angel of faltering hotels, there had developed in alarming number the large numbers of Israelis going abroad. Despite the increase in the travel tax and the penalties in the exchange rate as well as the limitation of \$450 per person allowance, Israelis are flocking to European and American tourists centers. The Government is concerned that almost 10 per cent of the Jewish population of Israel may spend abroad in 1976 more foreign currency than that which foreign tourists will spend here. While Israeli hoteliers are clamoring for further stringent limitations to keep Israelis at home it would appear to me that a concerted combined promotion effort together with truly bargain rates will continue to attract even the more affluent Israeli tourists — the world travelers.

The Jewish Post Friday, October 1, 1976

## System Still Persists

## The Dowry And Kest

By HARRY GOLDEN

In the old days a poor family worked hard to build up a dowry



Golden

for a daughter. And if there were two or three daughters (it should not happen), this actually became the whole drive behind the life of the entire family — to get those daughters married.

But the dowry wasn't all. First there was the *kuk* (kook), the supposedly accidental meeting where the prospective bride was looked over by the mother of the prospective groom. A full-dress inspection too. The girl, too, geared herself and made ample preparations for this accidental meeting. The girl would maybe carry a book to show that she's an intellectual, or she would be busy working on a piece of lace to show that she can do fine needlework.

BUT YOU KNOW the story already. If she was pretty, she needed no props, nothing, and she knew it. This is the same story all over the world and in every culture of man.

In many of the orthodox homes there was little variation, as yet, from the traditions observed so rigidly in Europe. A written contract was drawn up between the two families that stated the precise conditions of the relationship, the arrangement for the engagement party, the date of the wedding, and, of course, the amount of the dowry and how it was to be

paid and also the official agreement for the payment of the fee to the *shadkhan* (match maker).

IN THE JEWISH villages of eastern Europe the contract often included a provision for the years of *kest*, literally, "room and board." If the groom were still a student at the yeshiva, this *kest* was usually for four years, until the fellow became a rabbi; but in the meantime there was a baby every year, too. And the contract called for other grants-in-aid to the groom; a silk *talith* (prayer cloth), a long black caftan, a hat, and sometimes even a fur coat for the guy. And all this made it quite a problem for a Jew with daughters, and it still is quite a problem.

It is true that today it is all Americanized and there is no contract or even a dowry, as such, and certainly few of the prospective ever heard the word *kest*, but they get it under different names and in different ways. The groom does not get *kest* today, so the father-in-law buys the couple a home or furnishes the home for them. So this is fancy *kest*, but the principle remains the same. The folks will pride themselves about how modern they are.

THE BRIDE'S FATHER may not give his new son-in-law a dowry based on the old system of a contract, but he fits him up in a dentist's office or takes him into the business or buys him a car. There are a million ways in which this is being done exactly as it was done in the European pale of settlement in Europe and on the Lower East Side of New York. Nothing has really changed much. Whether it's Miami or Los Angeles, or Tel Aviv or Boston, he's still getting *kest*.

## Flashbacks In Jewish History

## Samuel Luzatto Dies

By RABBI A.P. BLOCH

September 30, 1865 — Samuel David Luzatto (Shadal), pioneer



Bloch

of modern Hebraism, religious philosopher and forerunner of Zionism, died in Padua, Italy.

Luzatto's facial appearance in his later years bore a superficial resemblance to that of Moses Mendelssohn, the German Jewish philosopher.

It is interesting to note that Luzatto was greatly influenced by Rabbi Isaac Samuel Reggio, who was known as the "Italian Mendelssohn." Like Mendelssohn, Luzatto rejected the Cabala as an authentic facet of Judaism. Like Mendelssohn, Luzatto translated part of the Bible into the vernacular which stressed literal textual interpretation based on philology.

THE SIMILARITY between the two scholars ends abruptly in the field of religious philosophy. Mendelssohn was an apostle of rationalism. Luzatto proclaimed the shortcomings of rationalism in its application to religion because men's limited perception is incapable of comprehending the nature of God. Religion, he said must be based on emotion and unqualified faith in revelation, tradition and the election of Israel.

Luzatto's personal life was filled with tragedy. He was a sickly child who had to discontinue formal schooling at the age of 13. A year later he lost his mother and was forced to take on the chores of housekeeping for his father and younger sister. His first wife died at an early age. His first-born son,

a student of great promise, died at the age of 25 and his only daughter died at the age of 18.

WHEN THE Collegio Rabbinico, the first modern rabbinical school in the world, opened in Padua in 1829, Luzatto was invited to teach religious philosophy and Bible. He continued in this post until his death in 1865. Over the years

he acquired a reputation as a great poet, linguist, philosopher and exegete. He contributed to the rebirth of Hebrew as a modern language and advocated the return of Jews to the soil of Palestine. His prolific writings included 21 Hebrew books, 15 Italian books and a voluminous scholarly correspondence.

Rabbi A.P. Bloch may be reached at 1408 Carroll, Brooklyn, NY 11213.

## Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: Our family would be most appreciative were you to trace the names of our grandparents — KARNER. He came from Lanswicz, Poland. Thank you kindly. Yours, Rabbi D.L. Silverman, Batavia, NY.



Pearlroth

Karner is a German term, indicating "a burial chamber" or strictly speaking, "a coffin." Your ancestor who assumed this family name in 1796 was most likely the *gabai* of a cemetery so that the name is of vocational origin.

Dear Mr. Pearlroth: My name you will note was derived from the name SIFF. I have no further information. What is involved in making a search as to its origination? Please advise. Respectfully, Philip Sieff, Minneapolis, MN.

Siff or Ziff is the earlier name of the month of Iyar, second month of the Jewish calendar. The word occurs in the biblical First Book of Kings, chapter 6, verse 1. Your ancestor who seems to have been a Bible student was either born in the month of Iyar or was the beneficiary of a joyous event in that month.

(Do you want to know what your name means? Send all queries to: Mr. Pearlroth, Jewish Post & Opinion, 101 Fifth Ave., New York, N.Y. 10003.)

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## On The Synagogue Scene

## Synagogue Gambling Up For Vote In New York

By MYRON SCHOEN

About a month from now Americans will be going to the polls to cast their votes for a president of the United States. Some of these citizens may choose one candidate or the other on the basis of what they may deem to be issues of concern to them as Jews. However, those who are legal residents



Schoen

of the City of New York and go to polling booths within the confines of its five boroughs, do have an opportunity to pull the lever on the voting machine that can readily be tagged a "Jewish issue."

SEVERAL YEARS ago, over the strenuous objection of the leadership of many of the synagogue and rabbinical organizations, the New York State legislature approved the playing of bingo where the proceeds went to a bona fide religious, charitable or veterans group. At its latest session the same legislators took a further

step, this time without much public attention and with only rather perfunctory protests from churches and synagogues. It approved the operation by volunteers of dice games and wheels of fortune at charity functions. In effect it was giving legal sanction to what is popularly known as "Las Vegas Nites." It did leave one loophole. Before gambling in the synagogue could become legal, the local citizenry will have to hold a referendum.

So when Jewish voters enter the polling booth on Nov. 2 they will have an issue that will directly affect many synagogues and Jewish day schools. The Catholic church and its parochial schools have long relied on the proceeds from regularly scheduled bingo games for much-needed income. Of more recent date, synagogues and Jewish day schools have adopted the same practice despite vehement protests from the leadership of the regional and national Conservative and Reform movements.

WHEN IT COMES to voting "yes" or "no" on the issue now before the voters — that of permitting actual gambling on the premises of churches and synagogues, the sides seem to be drawn as they were on the bingo issue just a few years ago. The Catholic church will certainly not oppose it and the major synagogue groups have already begun to vocalize their opposition.

The president of the New York Board of Rabbis, Judah Cahn, has declared that "when it comes time for the referen-

dum, I will do my best to have it beaten. The misuse of a synagogue will not, in the long run, improve either religious life or synagogue attendance." Hopefully he will be able to get the New York Board of Rabbis to take a similar stand and organize some sort of mechanism to get the message to the members of synagogues and more importantly to the majority of the voters.

THE CONSERVATIVE Rabbinical Assembly through its executive vice-president has made its opposition clear. "I would rather see a synagogue close down than see poor people spend more money than they should," is the way Rabbi Wolfe Kelman put it. Rabbi Leo Landman, a professor at Yeshiva University and leader of the Flatbush Talmud Torah in Brooklyn, has banned gambling in his synagogue and points out that some congregations have been expelled from the national congregational body for sponsoring gambling. The New York

Federation of Reform Synagogues has long been on record in opposition to bingo, Las Vegas Nites and all forms of gambling and hopefully will reiterate their stand to their constituency.

There is a minority of rabbis and synagogue officials who not only defend gambling but justify it on the grounds that without the revenue from this source they could not survive. However only a few such rabbis and lay leaders are seemingly ready to put their views in print or before the public.

THE PRESIDENTIAL candidates are facing the electorate in three meaningful TV debates. It would be a healthy and equally meaningful sign if the leadership of the rabbinical organizations and synagogue groups organized a similar set of "debates" on whether gambling is to become a "legal" means of providing funds for the synagogues of New York City.

Myron Schoen may be reached at 838 Fifth Ave., New York, NY 10006.

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**The Kosher Center**  
 The Kosher Center is a new feature which hopefully will serve to popularize kosher food products and their prices available in stores throughout the United States. The Center's ability to be helpful will depend on cooperation of readers in writing letters detailing new kosher products introduced into local stores, their prices, and anything else of interest. Letters should be addressed to The Kosher Center, Jewish Post and Opinion, 611 N. Park Ave., Indianapolis Ind. 46204.

The Kosher Center:

I was delighted to read your editorial last week about kosher items. I agree on the problem and am eager to help in any way. Here is a list of new kosher items which I have used recently, all of which I can recommend and all except one available in our very meager kosher shopping locally. When we find a new product such items are usually available in different supermarkets.

Kineret ready-to-bake frozen challah, 99 cents, Kineret Kosher Foods, Kings Point, N.Y.

Kineret kosher ready-to-cook gefilte fish, \$1.89.

Tabatchnick Kosher frozen soup in vacuum bag, 55 cents, Tabatchnick-Millburn, Vauxhall, N.J.

Fish Blend for gefilte fish and patties, \$1.69, North American Kosher Fish, Fort Lee, N.J.

Strawberry and blueberry frozen crepes, six for 99 cents, Kingkold Frozen Foods, Chicago.

Frozen piecrusts, three for 99 cents, Oronoque Orchards, Milford, Conn.

Hope this list helps. Good luck from a faithful reader.

MRS. SARAH N. NUSSBAUM

26 Ferris Lane  
 Poughkeepsie, N.Y. 12601

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Lubavitcher Hdqts. and Merkaz  
 Linyanei Chinuch 770 Eastern Parkway  
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To The Jewish Post and Opinion, 101 5th Ave., New York City 10003. Please insert my "Personal" in your next (1, 2, or 3) issue(s). I am enclosing \$2.00 to pay for each insertion. For more than 20 words, I am enclosing an additional 20c per word per insertion.

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1. Send 50 cents (in coin or money order) to the Jewish Post and Opinion for each response for handling. Do not seal your responses. They will be read for language and modesty by our Personal Dept. Those deemed not suitable will be returned to the sender. Each response must be in a separate stamped envelope with the Box number as printed in the Personal to which you are responding.

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By Dr. Rose Franzblau

## Effects Of Father's Death

### QUESTION

Ten months ago, my husband passed away. It was his fourth heart attack over a period of 20 years.



I am 50, and have two daughters, 18 and 14.

My husband and I loved each other very much

and our home and children were our whole life. We took the children with us wherever we went on vacations or trips.

My husband had little insurance because of his health. We live in our own home. I have taken a full-time job in order to make ends meet.

**MY OLDER DAUGHTER** wants me to sell the house because she wants to go to an out-of-town college. She now attends a community college.

I promised my younger daughter to stay in the house until she graduated from junior high. After that we would have to see how things worked out. She doesn't want to move away from her friends.

We have few relatives. I am an only child as was my husband.

My youngest is angry because I can't always tend to her and chauffeur her around as before.

**MY OLDER DAUGHTER** helps sometimes, but the younger one seldom does.

The two girls aren't getting along, although deep down they really love each other.

### ANSWER

Rebelliousness is normal in the early teen years, even if everything else in the family is the same as it used to be.

Because of the physiological and psychological changes taking place within them, the world seems to have changed, too. Rebelling and sometimes being disobedient, is a way of testing themselves and their parents.

Also, growing up and becoming independent, means more and more will be taken away from them and whatever they want they will have to work for and get on their own.

**THE DEATH** of a parent at this age intensifies their fears and anxieties. It is not only a loss of love but of many other material and psychological things. One of the most important is the feeling of being protected against any misfortunes in the future.

The older daughter is expressing her mourning by wanting to leave home and go to an out-of-town college. Away at college, she would begin a new kind of interesting and stimulating life, where she would not

constantly be reminded of her sad loss.

Your 14-year-old wants to hold onto whatever she can of the past, while she is preparing to venture forth to the new. To move into smaller living quarters is to lose some of the conveniences and privacy she has now. With her father gone for good, her sister away at college, and you at work all day long, she feels that more has already been taken away from her than from anyone else. Besides, she cannot be sure of what friends she would make in a new area.

**YOU SAY YOU** want to sell the house for monetary reasons. But you would use much of that money to pay tuition and living expenses for her sister at an out-of-town college. Thus, to give up the house is to give her sister what she wants. This way, her sister would get the benefits, while she would get more of the burdens.

When she rebels because you aren't around to tend to her and chauffeur her, she is only saying that she misses you and feels lonely until you come home from work. Knowing some of the reasons why your

younger daughter acts this way may help you give her the understanding she needs and not see her reactions as rebellious and inconsiderate behavior. She should also be included in any talks you have with your older daughter about plans for the future. Asking her for suggestions as to what should be done may be helpful, and would eliminate her feeling of being excluded.

**SHOWN SUCH** respect she will probably be more responsive to what you feel is best for the whole family.

Too many changes cannot be introduced into a youngster's life at one time. She needs time to adjust to her father's death as a fact of life. Once she can do so, she may be amenable to other changes, like moving, going to another school, and making new friends.

When too much isn't expected of her too soon, her basic love for her mother and sister will come to the fore. She will then be able to express it in loving consideration for her mother, who needs it.

Rose Franzblau may be reached at 1 Gracie Terrace, New York, N.Y. 10028.

## Conference Of Presidents Enlargement Is In Doubt

By JEAN HERSCHAFT

NEW YORK — Whether Rabbi Alexander Schindler has fulfilled his announced program to add a sort of "cabinet" to the Presidents Conference of Major American Jewish Organizations, of which he is chairman, has been fulfilled or not remains in doubt.

**HE TOLD** The Post and Opinion that he had fulfilled his promise to widen the Conference with leadership representatives in addition to presidents of major groups.

He named Frank Lautesberg, general chairman of the United Jewish Appeal and Jerold Hoff-

berger, president of the Council of Jewish Federation and Welfare Funds as two who immediately came to mind. He said there were others whose names he did not recall at the moment.

**SEVERAL CALLS** to Yehuda Hellman, executive director of the Presidents Conference, to fill in additional names went unanswered. However, Marie Fisher, who identified herself as "assistant to Hellman," said that numerous Jewish non-presidents are included on committees where they can lend expertise in specialized fields. "Energy" was one such committee that she named. She drew the line, however, in identifying the members. Her promise to have Hellman contact us with the information remains unfulfilled.

## Fears Of Boycott Action Seem To Be Evaporating

WASHINGTON, D.C. — Now that the United States has put teeth into its anti-Arab Boycott of Israel provisions, no one expects that there will be any major upheaval in the economic area as far as U.S. business with Arab countries.

**THE PROTESTATIONS** of those who opposed government action against U.S. firms that comply with the Arab boycott seem to have been mostly rhetoric as economists view the situation. In fact there were as many calls for definitive legislation which would take many American firms off the hook as there were those who feared that action by the United States would cause Arab countries to take their business

elsewhere. The government action is two-pronged. One, which has already been passed by Congress and should get Mr. Ford's signature any day, will deprive U.S. firms who comply with the boycott of tax benefits. It is part of the omnibus tax reform bill.

**THE SECOND**, the Export Administration Act, requires that companies accepting boycott practices ordered by Arab countries make known their compliance.

The Senate has passed the bill, and the House is due to vote on similar but stronger legislation which prohibits U.S. firms from agreeing not to do business with Israel or U.S. firms which trade with Israel.

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## Daily Paper Makes Vicious Charges

VINCENNES, Ind. (P-O) — What is close to being the most vicious anti-Israel editorial to appear in a daily paper in the United States was published in the Vincennes Sun-Commercial charging that "if anyone doesn't have completely 'pure' Jewish blood, he or she is under severe restrictions in Israel and considered 'unclean.'"

THE EDITORIAL used as a peg for its attack on Israel's policies Secretary of State Henry Kissinger's shuttle in Southern Africa, asserting that "...the White Africans and their friends resent our interference because they maintain that in backing Israel with its discriminatory practices against non-Jews in their Zionist state, we are not doing what we are saying."

The editor does not explain how he learned that this point was being made by the whites in Rhodesia and South Africa, but then seems to take off in a white hot heat of anger,

hardly concerned with the facts, against Israel.

"WE SEND ARMS and extended support of various kinds to the Jewish nation which has decrees against non-Jews owning land, or even dwelling or working in certain places, and which practices every sort of discrimination against the Goyim. Gentiles are forbidden any place in the Government of Israel."

The editorial writer, seemingly is unaware that the deputy speaker of the Knesset is an Arab or that an Arab has just been appointed (P-O, Sept. 24) as a member of the Israeli delegation to the United Nations.

THE NAME of the editor does not appear in the masthead of the daily which is part of the chain of the Pulliam Family, who also own the two Indianapolis daily papers, the Muncie daily paper and the Phoenix daily papers.

## Breira Growing, To Provide More Democratic Control

NEW YORK — Breira, the Jewish group which calls for open discussion of all questions of the Jewish community involving Israel, is expanding and solidifying its organizational apparatus.

Dan Gillon has been named associate director to assist Bob Loeb, and the dues-paying membership has moved close to the 1,500 mark.

AMONG THE PLANS are the formation of chapters nationwide, adoption of a new set of bylaws, and the setting up of more adequate centers for decision-making such as advisory councils and a new board of directors. The latter

provisions are to eliminate the objection to a tight control from a few at the top, The Post and Opinion was told.

Public meetings will be scheduled, and the goal is a more democratic organization and more input from the membership, which includes many people from the campus and a significant number of intellectuals including Irving Howe and Arthur Cohen and others.

FINALLY, it has been decided to hold annual conventions, the first of which has been scheduled for late February or early March in or near Washington, D.C.

## How The Baltimore Minyan Is Filled

By ISABELLE RIBAKOW

BALTIMORE (P-O) — For the past several years, busy downtown Baltimore has had in its midst a tranquil spot to refresh the soul, known as the Downtown Minyan. At 1 p.m., four days of each week, from Monday through Thursday, a room donated for the purpose by the Title Guarantee Company becomes a place of worship. Although the Downtown Minyan follows the rites of Orthodox Judaism, Reform

and Conservative Jews also attend either to mourn the dead or to fulfill their spiritual needs.

THE INSURE the minimum of the 10 Jews needed for a minyan, the Deputy Clerk of Circuit Court No. 2, Frank Hyman, steps outside the Court House and looks up at the window of the Minyan Room which is situated across the street. If the quorum of the needed ten men is short, the missing number, be it one, two or five, is put on a card at the window. Mr. Hyman then presses the necessary number into service from the available Court House crowd.

This is not done often, however, because as many as

## Session On Morality Flays Leadership, Politicians

By JEAN HERSCHAFT

NEW YORK (P-O) — The Jewish community was castigated as self-



Vorspan

leading Reform executive, Albert Vorspan. He spoke in a heated three-chair panel discussion on domestic affairs at the Synagogue Council of America's "Morality in Public Life" forum at the Hilton Hotel attended by several hundred delegates.

The Union of American Hebrew Congregations leader was unsparring as he denounced the prejudices that he said pervade the Jewish community: hating the poor, ripping off the poor and equating crime with the Blacks. He also flayed the unconcern for welfare and abortion that he termed primary national issues.

VORSPAN SHOT at the Roman Catholics, too, accusing them of "one issue" — abortion — in the political sweepstakes, noting that "Israel" is its counterpart with the Jewish community.

Such trading he termed "was eroding morality" in public life. He called on Jews to put a stop to politicians manipulating them by dangling Israel for their vote.

Dr. Steven S. Schwarzchild, Professor of Philosophy, Wash-



Schwarzchild three communal figures bared in molten shame: Dr. Bernard Bergman, Eugene Hollander and a top St. Louis Jewish leader.

IT LATER PROMPTED a question from Rabbi Israel Klavan, executive director of the Rabbinical Council: "Aren't there other criminals in American life other than Jewish? Why are you limiting morality in public life, making it only a Jewish question?"

Schwarzchild was just as hard on the Jewish communal institutions, primary of which was the synagogue, for continuing moral transgressors in high posts. He asserted strongly that such tacit acceptance of criminals was "morality in decline."

In reply to a question from the floor, he insisted that Eugene Hollander "should be thrown off the board of directors," of a local, prominent synagogue. Similarly he had attacked the St. Louis Jewish community for their continued embracing of the local leader, whom he had described as a "socially accepted" figure involved "in white collar crime" from his city.

Only Trude Weiss-Rosmarin

came in for kind words from Schwarzchild. "Only Rosmarin exposes the criminality and corruption," he said.

IN HIS TIRADE, Phil Klutznick, too, came in for a spanking in relation to the Jerusalem Hilton Hotel business deal when it was sold. Schwarzchild implied it left unanswered questions. (Editor's note, the deal Rabbi Schwarzchild referred to never materialized. Also any profits from the hotel were long ago consigned to the Jerusalem Foundation.)

Dr. Michael Wyschogrod of Baruch College, challenged both preceding speakers.

He called on them "to look at their own sins before judging others." He labeled them ultra liberals of the left and questioned whether Abbie Hoffman, the convicted Hippie would ever be their subject of dissection. It was his opening counterattack but much more subdued in tone than Vorspan or Schwarzchild.

HIS INITIAL RESPONSE was a quiet rejection of much of both their talks but particularly geared to the attacks on Rabbi Seymour Siegel, the keynote addressee, for his political philosophy (Conservative) and his support of the Republicans in '72.

Vorspan, however, when questioned from the floor, retreated from his initial attack on Siegel, declaring "I knew that he was on the program and he was acceptable to me. I was only critical that he failed to mention directly figures in Watergate," in his ethics talk.

## Prophets Not Surprised By Watergate: Siegel

By JEAN HERSCHAFT

NEW YORK (P-O) — "The prophets of Israel might have been upset with Watergate and shocked by the bribes paid by Lockheed and others to men in high places and those who line their pockets with money intended for the poor," Rabbi Seymour Siegel said, "but they would not be surprised."

THE RALPH SIMON professor of Ethics of the Jewish Theological Seminary in a keynote address before several hundred members of the Synagogue Council of America, noted that the prophetic and rabbinic analysis of the "crisis of our time" would be substantially as the analysis "of the crisis of their own time."

At the same time, Rabbi Siegel cautioned at this politically sensitive time that Jews not employ a "double standard" in weighing political parties, one for the Democrats and another for the Republicans although he was just short of

naming the two principal political arms. Similarly, while denouncing the moral decay of "men who line their pockets" at the expense of those funds "intended for," poor obvious reference to the nursing home convicted communal leaders, he did not specifically name them nor the issue.

ASKED BY THE P-O privately following his talk whether "morally Dr. Bergman and Eugene Hollander, convicted nursing home figures, should be asked to resign from boards of Jewish institutions, Rabbi Siegel gave a qualified reply.

"While may answer is yes, for the present time they should be given the chance to reapply favorably after repentance."

Repentance, Rabbi Siegel had stressed in his talk was a fundamental method in Judaism to rise above committed sins. Rabbi Joseph Lookstein, president, SCA, presided at the keynote session.



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# Ordeal Of The Slepaks

(Continued from Page 6)  
presented by Congressman  
Joshua Eilberg.

In October of 1973 Slepak was arrested on the eve of the Congress of Peaceful Forces in Moscow.

In March 1974 Slepak was arrested near his home, on his way to a demonstration in front of the Lebanese Embassy to protest the slaughter of Israeli schoolchildren in Maalot.

IN JUNE OF 1974 KGB agents broke into Vladimir's house and took him away to prison where he was held for 10 days. This was the way the KGB marked the "detente," when it was in full swing and while President Nixon was visiting Moscow.

For two weeks Aleksandr Slepak had to hid from the KGB outside Moscow.

Once, when Leonid (the younger son) was in a telephone booth calling up his friends, a KGB man broke into the booth and threatened to break the boy's finger if he did not stop trying to contact his friends. The boy replied: "Nine of my fingers will still be left!"

In autumn of 1974 a group of KGB agents broke into Slepak's apartment and beat up his wife, Maria, until she lost consciousness.

In 1974 and in 1975 Alexander Slepak was arrested twice.

IN MARCH 1975 the Slepak family went on a hunger strike in protest against their detention in Russia. At the same time Berta Rozhkovskaya went on a hunger strike in Jerusalem. She stopped it only on the fourth day when her life was in danger. Alexander was on hunger strike for five days. Maria for 14 and Vladimir kept it up for 23 days. As a result of this hunger strike their health was impaired.

Because of all this suffering Maria Slepak is in a state of nervous exhaustion. She never knows whether her husband and her sons will be back home in the evening or not.

Alexander is suffering from a blood disease. The KGB have confiscated his documents from the Moscow Institute of Hematology and have destroyed them. He is constantly fired from his jobs.

Leonid Slepak is suffering from a liver condition.

Berta Rozhkovskaya is old and ill. She lives alone in Jerusalem and badly needs her daughter's help. A medical commission has testified to this.

IN APRIL OF 1975 Vladimir Slepak appealed to the Committee of Human Rights describing the violations of his

civil and human rights.

Leonid is going to be drafted into the army, even though he suffers from a liver condition. Should he refuse, he could be imprisoned. Wanting to save their son, Vladimir and Maria decided to obtain a divorce so that Maria and Leonid could leave for Israel alone. However,

General Vereyin declared that this won't help them. He said that the KGB was guided by their own considerations and that mother and son would not be allowed to leave. In this way, the family's desperate act to save the younger son has failed. Either the Soviet army leave for Israel alone. However, (Continued on Next Page)

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# Ordeal Of The Slepaks

(Continued from Preceding Pg.) or the Soviet prison is in store for Leonid.

The statement of the Soviet government to the effect that Mr. Slepak is being held in the USSR because of the secret work he once did, is a lie. He has not been working for eight years and has had nothing to do with any secret work. His knowledge of Soviet research in the field of radio up to 1969 has long become obsolete and even then had lagged far behind modern research in the West.

In 1975, the Head of the OVIR (Emigration) Department, Vereyin, said to Slepak: "Twenty years ago we should have shot you. Now we can afford not to. So be content that you

are alive."

ALL THAT the Slepaks have undergone — the persecutions, arrests, beatings, humiliations, and shadowing — has all this a purpose?

The Soviet Authorities are taking revenge on the Slepaks for their fight for the right of the Soviet Jews to live in Israel. Many Jews visited Slepak's apartment in Gorky Street, in Moscow. Vladimir helped everybody, he advised them, wrote letters for them, fed them and gave them lodgings.

For years Vladimir slept no more than two or three hours a night. People would come to help at any hour of day or night and the Slepaks always helped them.

Who will help the Slepaks now? Who will help the 74-year-old Berta Rashkovskaya to see her daughter again?

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# What's In A Name?

Let us examine three words which are in current use:

1. The word "temple" — from Latin, templum, a space marked out (for worship).

2. The word "synagogue" — from Greek, synagoge, a bringing together, an assembly (Greek: synagein — to bring together, syn equals with, plus agaein equals to lead).

3. The word "congregation" — from Latin, congregatio — a bring together, an assembly (con equals with, plus gregare equals to collect).

THESE THREE WORDS are used almost indiscriminately to describe a Jewish place of worship or a group of Jews who gather for worship.

About a century ago when Jewish congregations in America wished to become "Americanized" and more acceptable in the eyes of the general community, they named their places of worship "temples." This name was assumed to have more "class" than the older East European word "shul" (which is really from German, "schule" equals school. Isn't it fascinating that in Jewish parlance a place of worship was really thought of as a "school?"). But the name "temple" in anthropological and archeological literature usually refers to a sanctuary where

pagan cults and religions were called, not a Temple, but a practiced. Even the ancient House. To this day, the place Temple in Jerusalem which was where that ancient edifice stood destroyed for the second time is called Har-ha-Bait, the Mount by the Roman general (later of the House, and in our emperor) Titus in 70 c.e. was (Continued on Next Page)

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# What's In A Name?

(Continued from Preceding Pg.) The word "synagogue," in classical literature is usually called Beit-ha-Mikdash, the holy House. Unwittingly, some Jews actually used a pagan name for their sanctuaries in an attempt to gain "respectability."

The word "synagogue," in some localities, was allocated to more traditional congregations. In reality it is closer to the original term in Hebrew which is "Beit-ha-knesseth" equals House of Assembly, the

most authentic name for a place of worship in our traditional vocabulary. But today the word "synagogue" is used to indicate not an assembly of people who gather for worship, but a building, an edifice, eg. "I attended the Aleph Synagogue or the Beth Synagogue."

IN JEWISH TRADITION, contrary to Christian tradition, it is not the place which makes an activity or an assembly sacred or holy. The building in which the worship of God takes place has no intrinsic sacredness, though we treat it with great respect because we are aware of the activity which regularly occurs there. It is the worship of God which gives sanctity to the place. A minyan worshipping in a living room makes that room a synagogue, even if only temporarily.

To my mind, the most authentic and most meaningful name is "congregation" which still refers, not to a building or to a place, but to the assembly of people who worship. Such an assembly is a kehillah kedoshah, a sacred assembly or congregation, a name still used by most congregations in Hebrew. Thus, our own congregation's name in Hebrew is: (Kehilah) K(edoshah) Beth El.

Fifty-two years ago, the founders of Beth El, with a feeling for tradition as well as

(Continued on Next Page)

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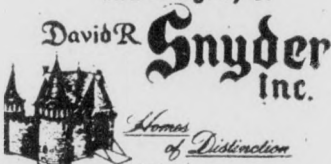
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# What's In A Name?

(Continued from Preceding Pg.)

for authenticity, used the name "Congregation Beth El of Fall River." In consonance with Jewish thinking they emphasized, not the building, but the people, the assembly of Jews who organized to perpetuate and enhance Judaism in their lives and in the lives of their successors. Perhaps they intuitively felt the pagan overtones of the word "Temple," nor, it seems, was their main objective to gain "respectability" in the eyes of their neighbors. The word "shul" may have had too much of an East-European flavor. The word "synagogue," by that time, also referred to a building rather than to a group of people. They settled on the word

"congregation." To this day this is the legal name of our congregation and is so recorded with the Secretary of State of The Commonwealth of Massachusetts.

HOW THE WORD, "temple" began to be used in reference to Beth El, I do not know. But I do have a feeling that we ought to return to a far more meaningful, as well as the legal name which our founders used, "Congregation Beth El." By Rabbi Moshe Babin, Temple Beth El, Fall River, Mass.

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# Fall Activities Listed At Center

Herbert C. Brodsky was reelected to a second term as president of the board of directors of the Jewish Community Center at its annual meeting.

Also at the Center, Theatre-in-the-Woods made its selection of two one-act plays to be produced on Nov. 6, 7, 13, 14, 20 and 21. Directed by Daniel Kasle, they are a mystery drama, 'The Book of Murder' by Ron Cowen and 'Saturday at the Cohens', a comedy-drama by Merle Clafin. Tickets will be \$3. Group rates are available. For reservations call the Center, 251-9467.

Donald E. Hunter has been appointed administrative assistant of the Center.

Co-sponsored by B'nai B'rith Lodge 58, duplicate bridge will be offered if there is sufficient interest. The first session has been set for 8 p.m. Thursday, Oct. 21 at the Center. The fee is \$1. For information call Ben Ashkenaz, 251-8208, or Leona Bennett, 251-9467. Gil Cohen will be the leader.

The 'Teen Suitcase Theatre', directed by Mrs. G. Terry Schilderout, is a program for students in grades 7-12 and



HERBERT C. BRODSKY  
Re-elected President

registration may be made at any time by aspiring thespians. A special musical theatre is planned for this year as well as a more traditional performance. The group will also be making several appearances throughout the community. For information call the center.

## Hadassah Plans October Meets

Among upcoming October Hadassah meetings are the Erev group's Sukkot Oneg Shabbat, the Ha'Ima opening luncheon, and "How-to" institutes in Aurora and Decatur, Ill.

The Oneg Shabbat will be at 3:30 p.m. Saturday, Oct. 9 at the home of Mrs. Michael Blain, 8342 Stafford Lane.

The Ha'Ima luncheon will be at 11:30 a.m. Tuesday, Oct. 19, at the home of Mrs. Harold Smith, 675 Forest Blvd. in Williams Creek. For reservations call Mrs. Steven Harris, 773-4433 or Mrs. Robert Bader, 253-9812.

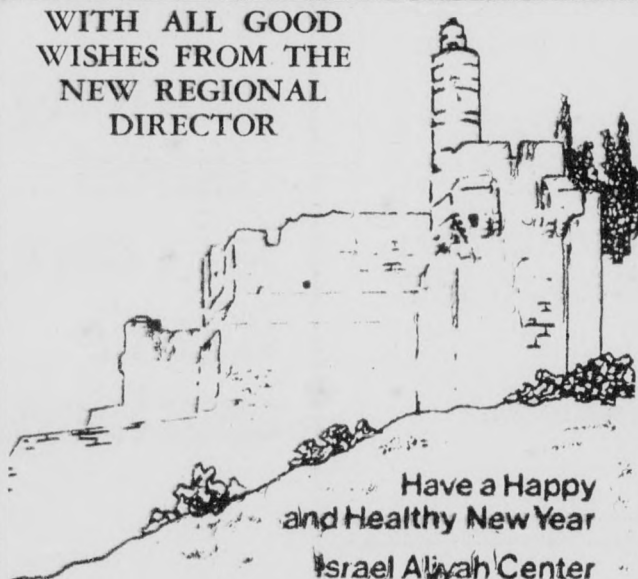
The Institutes will answer questions on how to be an effective Hadassah leader and will be on Wednesday, Oct. 13 in Aurora and Thursday, Oct. 14 in Decatur, sponsored by the Illinois-Indiana Region. Mrs. Howard Kahn, Region president, has urged members of all group and chapter boards to attend. Car pools are being arranged.

## Council Recruits For Meals On Wheels

The Indianapolis Section of the National Council of Jewish Women, which pioneered in the Meals on Wheels project until it became a city wide program, is again recruiting volunteers. The Projects Committee of Council stressed that there is a need for more workers. Anyone interested may call Harriet Mossler, 251-4390.

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Zubin Mehta, conductor of the Israel Philharmonic Orchestra received a special award from B'nai B'rith International following the appearance of the Orchestra at the opening Purdue Convocation program. The plaque was presented by Gerald Kraft, International Vice President of B'nai B'rith at Hillel Foundation preceding the buffet supper prepared by students for the members of the orchestra. Mehta has been Music Adviser to the Israel Philharmonic Orchestra since 1969, after seven consecutive years as guest conductor. Shown from left to right: Maestro Mehta and Gerald Kraft.

## Emily Fink Back From Israel Tour

Emily Fink, Executive Director of the Jewish Community Relations Council, recently returned from a tour of Israel as part of a National Jewish Community Relations Advisory Council Mission.

Ms. Fink was one of two recipients this spring of the national Louis Kraft Award to young professionals of outstanding promise in Jewish communal service.

Part of the award was a grant of \$1,000 toward a Jewish educational program in the U.S.

or Israel to enhance the recipient's professional competence. She chose to use her grant for the Advisory Council Mission to Israel, where the group studied relations between the Israeli Arabs and Jews, development towns, Soviet Jewry, and Israel-U.S. relations.

Ms. Fink was one of 18 participants led by Albert Chernin, formerly of Indianapolis, Executive Vice-Chairman of the Advisory Council.

## Producer Freed Here For Film

Herb Freed, an ordained rabbi turned movie producer, and his Israeli born wife Anne Marisse, spent several days this week in Indianapolis publicizing the film 'Haunts' now showing at Cinema I in Glendale, which was produced, written and directed by Mr. Freed.

## Julius Witoff Succumbs At 89

Julius (Jerry) Witoff, 89, 2714 North Talbott Street, former owner of Witoff Paper Company, died Sunday, Sept. 26, in a local nursing home.

A native of Louisville, Ky., and a resident of Indianapolis 57 years, Mr. Witoff operated the firm bearing his name for 30 years, retiring in 1965. He was a former professional wrestler.

Mr. Witoff was a charter member of Beth-El Zedeck Congregation and its Men's Club, a 50-year member of Monument Masonic Lodge, and a member of Scottish Rite, Madden-Nottingham American Legion Post, and Voiture 145, 40 and 8.

Services were held Monday in Aaron-Reuben-Nelson Meridian Hills Mortuary, with burial in Beth El-Zedeck Cemetery South.

Surviving is his widow, Mrs. Freda Witoff.

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## UOHC Auxiliary Meets Wednesday

The Ladies Auxiliary of United Orthodox Hebrew Congregation will hold its regular meeting at 12:30 p.m. Wednesday, Oct. 6. Mrs. Selma Kahn, president, urged members to attend.

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